# RELIGIOUS EDUCATION

WILLIAM WALTER SMITH

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# Religious Education

# Religious Education

## A COMPREHENSIVE TEXT BOOK

Illustrated

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By the Rev.

WILLIAM WALTER SMITH

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With Fore-word by

CHARLES WILLIAM STOUGHTON

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*To*

*My Beloved Wife*

*Partner of my life, and Co-laborer in my Educational Work*

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# PREFACE

This Text Book is the outcome of a wide demand for a *complete* Handbook, covering fully all phases of Religious Education in the Church. There was no such book hitherto extant. It took a library of some thirty or more volumes to cover the necessary field, as laid down in the "Standard Course for Teacher-Training" set forth by the Joint Commission on Sunday Schools. Such reading was overwhelming, unnecessary (for often but a few pages or precepts of a writer applied directly to Religious Education), and costly in the purchase of so many volumes.

The author prepared a smaller book, "Sunday School Teaching," a compilation of authorities covering 175 pages, in 1903, which has gone through three large editions in five years, being the Guide Book for the training of several thousand Sunday School teachers, of all religious bodies. Even day school educators found it suggestive and illuminating. It will be continued in the market.

This Text Book, however, much larger and more complete, is designed (*a*) as a Manual for Instruction in Theological Seminaries, Colleges, etc.; (*b*) for the guidance of Leaders of Teacher-Training Classes, for whom additional authorities have been noted at the opening of each chapter; (*c*) for Clergy, Superintendents, and Lay teachers who are capable and willing to pursue deeper study than is offered by the smaller Manual.

Authorities have been generally and fully quoted, because it is felt that it adds greater weight to give the statements of experts in their own language. All credit is assigned to them, and the thankful indebtedness of the world of Religious Education is unreservedly accorded them.

WM. WALTER SMITH.

June 1, 1908.

# FOREWORD

The natural man, as he walks abroad, sees at first only the natural world and its people, and is satisfied to take it and them as they appear to be; or is, at least, until the Afterward of things spiritual commences to claim its place in his apprehension. Through the long ages men have worked on in unconcerned acceptation of things as they are, pushing and hauling to make them go, while a few more thoughtful, scattered here and there in every generation, have turned aside to question more deeply nature's close reserve and to look anew into the human heart. In this they may not have succeeded; they have often failed; often enough also they have found their time unready for any advance in thought, but when the time is ready their studies open to the world new vistas of invention and accomplishment which quicken their generation with an insight that brings a new enthusiasm of life. As long as any unexplored province of this Afterward is left to us, some measure of this enthusiasm, some extension of the fulness of life, may still be ours.

But it is only for those who will pay the price. They who conduct research or constructive work in the laboratory, observatory, or field must, as an indispensable prerequisite, accustom themselves to the most sensitive adaptation of eyes and fingers that they may work with such nicety as to permit no indication of a phenomenon, expected or unexpected, to escape their observation, nor any reaction to vary in the slightest degree from the previous one without their notice. No preoccupation of mind may come between them and their work; even their personal equation must at times be made to know its place and keep it, as a constant correction to the reading of their instruments. A careless motion may disarrange the slowly maturing observation of weeks; the misturn of a micrometer screw throw out a whole programme of geodetic observations. All this the scientist knows, and if he attempts to do original work he trains his senses to serve him in harmony with the extraordinary refinement of the work undertaken and the instruments which he devises and uses. The casual visitor looks with respect upon these shining instruments and glances helplessly through the formulas that express the results, but without a tremor of that agitation which has so often prevented the physicist

or the astronomer from completing his calculations as he has seen them tending toward the confirmation of a new law.

Not less nice must be the adjustment of eye and ear and finger, nor less clairvoyant the perception of the artist who would render the subtle harmonies of sound, of line or of color everywhere about in the world, indefinable through any formula, unsearchable by any instrument except the human mind.

In every science and in every art they must do the works who would explore and accomplish; their knowledge must be the first-hand acquaintance of the thorough-going lover. But in none can this intimate service be less spared than in the pursuit of the study upon which the book before us enters, a study which is at once a science, calling for its skilful manipulation, and an art, calling for the fine perception and sensitive rendering of an art. It has relations and agreements with these, but is other and more than this, for we are conscious of passing beyond the limitations of both science and art when the little child is set in our midst—a consciousness shining clearly in the minds of those who have not, themselves, strayed too far from the confines of the kingdom to recognize its citizens in these youngest of the angels.

What training, then, in this era of overshadowing sciences shall our dull perceptions receive that we may rightly experiment with an organism so constituted, so endowed; and how shall we lead the child through our laboratory with so light a touch as not to brush away before their time the trailing clouds of glory with which it comes to us from its home? Books and lectures will teach us much in terms of other men's experience; class room work will add to them the grasp of experience, but, it must be said, the experience of limitations rather than of possibilities, dealing as we have to here with the restrained conditions of the mind in confinement, as also will often be true of the family life. But elsewhere paths through untrodden fields of original research lie open to us as straight as that one which, for Christian, led from the wicket gate, and as illuminating, for the Interpreter's House to which they lead is the heart of every child. We may, perchance, think ourselves old for this pilgrimage, but the children are always new.

Let one who has the spirit for this quest and who would know for himself the possibilities, the depth, and the resources of the child-life, seek the companionship, during their period of childhood and growing up, of even a few boys and girls who have received their due inheritance of vigorous minds, high spirits, and sensitive and affectionate natures. Let such an one bring as his equipment as much of the open vision of the artist, the precision of the scientist, as he may command and with these some aptitude of the heart, which he will surely need for following the quest where their arts end and life begins. Each child thus known will be to him a new revelation with its unique and fresh personality, diverging at unexpected points from the fine traits common

to them all. They will see the light of each day in the brilliant hues of morning—the morning in hues far beyond the rays of his visible spectrum; the simplest things of nature will be mysterious to them, but the most mysterious things will be seen with clear and unperplexed vision and adequately explained by referring them to God. They turn this clear vision on their little world and its people, bestowing a wealth of affection on their friends, idealizing those whom they love, discriminating acutely against others, and eager in their overflowing energy of life, joyous and wistful by turns, to apply its quality to everything about them; to pictures which thenceforth become to them real scenes with colors which, when they chance upon them again in later years, seem to be those of a child-world of their imagining; to early poems and stories which weave themselves into life and appear, as memory turns back to them, to have been part of it. They will endue the colors of the sky, the whiteness and shapes of the clouds, with such intimate personal association that in after years the same aspects of clouds and sky will have power to bring back at unexpected moments the well-recognized vision of childhood, transforming the light of the common day into that of another and ideal world, and as quickly fading. This friend will often feel the little hand that clasps his own quiver with emotion. The glow of the spirit in the eyes, the welling up of tears in the presence of sudden joy or unexpected reproof—he will see these and other changing moods flash by in expressions that bring out the inexpressible play of the tender modeling of the face and he will lose no faintest reflected light, no shadow of curls on the firm and transparent flesh.

And yet, unless the vision that shone through his own youth is still an open one and by it he can discover and interpret these shy moods and thoughts, he will not be able to reënter the child's world: the child will never tell, and the curves of his observation, when he attempts to plot them, will as likely as not wander off into fourth dimensional space, whither he cannot follow them however acute his mind may be—strange fatality, of growing away from our own best selves, which obliges us to learn anew in formal studies what was to us in youth the spontaneous response of the heart to life.

This friend will bring an unaffected interest to the discussion of the affairs which make up the child's little round of life, nor need he count the time lost nor deem it an idle experience. If he is worthy the child will know it by intuitive insight and will yield him his confidence, and in all their relations he will illustrate those graces whose acquiring and holding now taxes our grown-up virtue—simplicity, candor, sincerity, and courtesy in its finer aspects—these and others all suffused with what the artist would call atmosphere, the indefinable charm of personality. He will presently see these qualities diminish in the growing child, its contact with the world blunting their fine edges before his eyes in the school room and the family. He will become aware, if he has not thought of it before, of the necessary change in

the child's frank outlook on the world, the turning inward more and more of the ideals, from lack of sympathy, from fear of ridicule. With the loss or secretion of this finer sensibility will also pass that ingenuousness with parents and friends—the instinctive closing of the sensitive plant against the kindly but rough touch of those about it. The world is not ingenuous with the child, why then should he continue to be frank with the world? People do not mean to be cruel nor are they to blame, in this generation, for failing in the artist's perception of beauty, or of being unconscious of the finer elements of human nature; and yet neither artist nor scientist, attempting really much less delicate reactions, would expect to work thus even with inanimate substances. Unthinking people having the care of the child, as serenely unconscious of the exquisite poise of the sensitive little spirit as a coal heaver might be of the adjustment of a dividing engine, will in an hour effect a disillusionment which no teaching can ever restore. Few parents can refrain from speaking in the presence of their children, to visitors, of the awkward age and its manners, or will hesitate to refer to their early punishments. Few teachers can refrain from telling the class some story of tortures—to be lodged in the mind at its most impressionable age and held there throughout life; nor would such a teacher spare her sarcasm at the expense of some little girl whose quality of mind is yet immeasurably beyond her own point of view. In a hundred other ways which all seem to attack the child's natural acceptation of the world as virtuous, the friend of the child will see the painstaking instructions given emptied of its living content—its only point of real contact, by the inconsistency of the teacher. O shallow minds and hearts, unwittingly exposed to the serious eyes that front you: how would the graces flourish in the world if at the critical moment the teacher could realize the words of Christ and change places with the learner!

On the other hand, in the association between the child and a friend, here assumed, withdrawn for the time from the disturbance of the world, opportunity will be given for some training at once natural and spiritual to which the child's spirit is entitled. Each will have much to learn from the other and there will be constant, if unconscious, teaching on both sides; the fine reactions under this skilful handling bringing forth results which the angels will desire to look into. Living its own inner life straight on as it surely will do, the child will form its ideals and evolve its personality, we know not whence nor how, by some unerring selection of its own. We are not to impose the limits of our notions upon it but to take heed lest our own notions mingle too much with it. The period of morning calm, its age of faith, passes quickly into a period of questioning and thence to an age of reason. How much of daring construction of the substance of life other and different from our teaching is going on in the busy little heads during these periods and what its import in the character that will finally emerge, even the most trusted friend cannot be told, but recalling his

own constructive period he will look with awe upon this process of life in another: he will realize as never before the almost infinite possibilities rising within the unspoiled child, confirming thus his surmise that the child-spirit is the one rare, certain thing in the world that takes directly hold on heaven. The values of his picture of life will be restored: its proper atmosphere will return. Wordsworth's Intimations will no longer appear to him transcendental, nor Pater's Child in the House fanciful. He may refine on them in his thought as they refine on the Child literature of the day. He will have used the laboratory for what it teaches and return to life. The child will no longer be to him a specimen—the proper subject of expert books, nor he the teacher of old who has but seen children as bushes walking. As he leaves the Interpreter's House in this sweet companionship he will be more sure than he was at the wicket-gate of a sight of The City from the Delectable Mountains. Together they will trudge along the pilgrimage and the little child shall lead him—enlightened, inspired, by a new and living way. CHARLES WILLIAM STOUGHTON.

# PART I.

## The Scope and Aim of Religious Instruction

### The *Why* of Teaching

# CHAPTER I.

## THE AIM OR PURPOSE OF EDUCATION.

### SUGGESTED READINGS.

NOTE:—See Bibliography in the Appendix for authors, publishers, and prices of all Reference Books.

UP THROUGH CHILDHOOD. *Hubbell.* pp. 3-74.
EDUCATION IN RELIGION AND MORALS. *Coe.* pp. 119—
THE MEANING OF EDUCATION. *Butler.* pp. 3-34.
THE FOUNDATIONS OF EDUCATION. *Seeley.* pp. 172-182.
PSYCHOLOGIC FOUNDATIONS OF EDUCATION. *Harris.* pp. 264-270.
THE TEACHING OF BIBLE CLASSES. *See.* pp. 1-5.
ENTERING ON LIFE. *Geikie.* pp. 1-26.
HOW TO PLAN THE LESSON. *Brown.* Chap. 1.
EDUCATIONAL AIMS AND VALUES. *Hannus.* pp. 5-20.
TALKS TO TEACHERS. *James.* pp. 29-32.
EDUCATION AND LIFE. *Baker.* pp. 2-18.
EDUCATION. *Spencer.* pp. 1-37, 119-120.
FOUNDATION PRINCIPLES. *Moore.* pp. 9-18.
DESTINY OF MAN. *Fiske.* pp. 35-76.
MY PEDAGOGIC CREED. *Dewey.* pp. 3-4.

### Man's Five-Fold Educational Inheritance.

President Butler has divided Man's Educational Needs into (1) His Scientific Inheritance, by which he means the widest erudition in the knowledge of Nature and of Scientific Development; to which dry Mathematics is but the lower rung of the ladder. (2) His Historical Inheritance of Literature and Biography, the broad, wide vision that looks down through the Vista of the Past: to which the study of Language is but the key of interpretation. (3) His Political Inheritance, those institutional factors which have influenced his place in the great family of nations: the vast element of civilization and of society under which we act. (4) His Aesthetic or Artistic Inheritance: that feeling for the sublime, the picturesque, the beautiful, which is so akin to the deepest religious life. (5) His Religious Inheritance: that seeks a response to those high spiritual ideals,

which the teacher is to satisfy by lofty example and noble precept.

**The Factors or Means.**

The factors or means by which a child is educated according to its fivefold needs, are : (1) The Family, which by example and precept is extremely potent, and where the intimacy of contact is powerful in determining imitation. (2) The School, which is chiefly of intellectual value. (3) Business life, leading to habits of system and method. (4) Society, where manners and etiquette, touching social relationship and intercourse are bred as second nature. (5) The Church and Religious Education, dealing more especially with moral knowledge.

**The Object or Aim of the Church School.**

The Purpose, or Aim, or Object of the school lies at the bottom of all right Education. It is because the Aim of the Sunday School has not been clear heretofore that, in so many cases, the Sunday School has been a failure. The great discovery of the past century has been the Discovery of the Child. Before that there were but two factors in Education: The Teacher and the Material. Since the days of the Educational Reformers there have been three factors: The Teacher, the Material, and the Child. With the discovery of the Child came a new realization of Education. The standpoint changed. There are still many one-sided or partial aims held by some persons which, when followed, give a very imperfect and unsatisfactory Education.

Some have considered that Education was for "information only," and have over-emphasized, therefore, the goal in their selection of material. If the aim of education be more knowledge, then the success of a school will be measured by the rapidity with which the pupils increase their stock of learning. Attention will be paid to the mere details and facts of knowledge. The children will become encyclopaedias of general information. Like the products of many of our young ladies' "finishing schools," they will have a smattering of a great many things, thorough knowledge of none, and no vital principles. When *knowledge* comes first, true righteousness and the whole range of virtues are minimized or set aside.

Others would claim that the chief essential in Education is "Power." If power be sought, then the doing side must be emphasized and a general enlargement of the narrow range of information be adopted. As Coe has put it: "Instead of the clear, cold logic-engine, which mere intellectualism regards as the proper product of education, the drift of popular thought is now toward another kind of mental engine, the kind that keeps the practical machinery of life in motion." Average Sunday School Teachers are very apt to select some one aim in religious education and over-emphasize it. One school will lay over-stress upon the Catechism and subordinate the other elements of a well-rounded education to the study of this Formula of the Faith. Another school will pay little regard to the Catechism and hold the essential of the school to be a knowledge of the Bible, and will test the results of the Teachers' work by the examinations held. Still another school will gauge the efficiency of the Sunday School by the number brought to Christ in Confirmation, and will expect a direct ratio between the Sunday School and the Confirmation class.

All these aims are partial and imperfect. Education is a broader and wider thing than any one or two of these elements would indicate. We are concerned with *the whole child,* the whole man, in his attitude toward life, not merely with his attitude toward the Confirmation class or toward Religion, or the Church.

**Definitions of Education.**

There are other definitions of Education which indicate a broader process. Here is one from Webster's Dictionary: "Education implies not so much the communication of knowledge, as the discipline of the intellect, the establishment of the principles, and the regulation of the heart." Here we have a practical division under the old trinity, Intellect, Feelings, and Will, the three angles of a complete triangle. Dr. Wickersham gives another: "Education is the process of developing or drawing out the faculties of the individual man, and training him for the various functions of life." Tomkins puts it this way: "Teaching is the process by which one man from set purposes produces the life-unfolding process in another." The late Bishop Hunt-

ington states it tersely: "Education is not the training of the mind, but the training of the man." Joseph Cook once said: "Educate a man's body alone and you have a brute; educate his mind alone and you have a skeptic; educate his spirit alone and you have a bigot; educate his body, and his mind, and his spirit, and you have the noblest work of God—a man." Professor William James states it thus: "Education cannot be better described than by calling it the organization of acquired habits of conduct and tendencies of behavior." President Nicholas Murray Butler calls it a gradual adjustment to the spiritual possessions of the race. J. P. Munroe says, the question to be asked at the end of an educational step is not, What has the child learned? but, What has the child become? All of these definitions and many similar ones from the great educators indicate the same grasp of the true meaning of Education. That is the result to-day of the experience of educational reformers of the past century.

**Professor Dewey's Broad Statement.**

"All education proceeds by the participation of the individual in the social consciousness of the race. This process begins unconsciously almost at birth, and is continually shaping the individual powers, saturating his consciousness, forming his habits, training his ideas, and arousing his feelings and emotions. Through this unconscious education the individual gradually comes to share in the intellectual and moral resources which humanity has succeeded in getting together. He becomes an inheritor of the funded capital of civilization. The most formal and technical education in the world cannot safely depart from this general process. It can only organize it; or differentiate it in some particular direction.

"The only true education comes through the stimulation of the child's powers by the demands of the social situations in which he finds himself. Through these demands he is stimulated to act as a member of a unity, to emerge from his original narrowness of action and feeling, and to conceive of himself from the standpoint of the welfare of the group to which he belongs. Through the responses which others make to his activities he comes to know what these mean in social terms. For

instance, through the response which is made to the child's instinctive babblings the child comes to know what those babblings mean; they are transformed into articulate language, and thus the child is introduced into the consolidated wealth of ideas and emotions which are now summed up in language."

This educational process has two sides—one psychological and one sociological; and neither one can be subordinated to the other or neglected without evil results following. Of these two sides, the psychological is the basis. The child's own instincts and powers furnish the material and give the starting point for all education. Save as the efforts of the educator connect with some activity which the child is carrying on of his own initiative independent of the educator, education becomes reduced to a pressure from without. It may, indeed, give certain external results, but cannot truly be called educative. Without insight into the psychological structure and activities of the individual, the educative process will, therefore, be haphazard and arbitrary. If it chances to coincide with the child's activity it will get a leverage; if it does not, it will result in friction, or disintegration, or arrest of the child nature.

Knowledge of social conditions, of the present state of civilization, is necessary in order properly to interpret the child's powers. The child has his own instincts and tendencies, but we do not know what these mean until we can translate them into their social equivalents. We must be able to carry them back to a social past and see them as the inheritance of previous race activities. We must also be able to project them into the future to see what their outcome and end will be. In the illustration just used, it is the ability to see in the child's babblings the promise and potency of a future social intercourse and conversation which enables one to deal in the proper way with that instinct.

The psychological and social sides are organically related, and education cannot be regarded as compromises between the two, or a superimposition of one upon the other. We are told that the psychological definition of education is barren and formal—that it gives us only the idea of a development of all the mental powers without giving us any idea of the use to which these powers are put. On the other hand, it is urged that the

social definition of education, as getting adjusted to civilization, makes of it a forced and external process, and results in subordinating the freedom of the individual to the preconceived social and political status.

Drawbridge says that the fact that we can glibly repeat the word is no proof that we understand its meaning. Words are but counters to represent ideas. What idea does the word "teach" convey?

Every book which deals with the subject of education uses the word, but very few authors pause to define the idea. Yet surely, before proceeding to deal with the subject of teaching, it is necessary to define what the term means. What idea, then, does the word convey?

When a schoolmaster tells his class to learn up such and such a lesson for next time, he may be fulfilling one of the duties of a schoolmaster, but he cannot be said to be teaching. He is merely commanding them to teach themselves—*Commanding* is not teaching.

When he hears the lesson in class, if he does nothing more than hear what the boys have taught themselves, he cannot be said to teach them—*Hearing* is not teaching.

If he lectures upon some subject in such a way that the class learn nothing, he cannot be said to have taught anything, and consequently he has not acted as a teacher—*Telling* is not teaching.

There are three essentials: a teacher, a lesson, and a pupil to be taught. If the pupil has not been taught anything, the "teacher" cannot be said to have justified his claim to the title, because a teacher is one who teaches.

The process by which the lesson is taught is a difficult art, built upon scientific principles. Yet strangely enough there are still many (so-called) "teachers" who have not learned how to teach, and many more who do not even know what the word itself means.

Every teacher in our Public Elementary Schools, on the contrary, has passed difficult examinations, not only in the subjects which it will be his life's work to teach, but also in the theory and practice of the art of teaching.

We have not, however, yet defined what is meant by the word, which we all have so frequently upon our lips to-day.

Jacotot explained that "to teach is to cause another to learn." This is an incomplete definition, because nothing more is implied than a cane and a lesson-book; whereas every good teacher endeavors to dispense with both of these ancient aids to learning. To "cause a pupil to learn" is only half of the teacher's duty, the other half consists in teaching. It is part of one's duty to ensure that one's pupils learn, but the other and no less important part of one's business is to practise the art of teaching. The writer, when in a certain class at one of our great public schools, was compelled to learn Euclid. But it was not until he moved up into another class that any attempt was made to teach him Euclid. Thus in the former case he was forced to learn by heart certain words, which conveyed no meaning to him; in the latter he was taught to enjoy exercising his reasoning powers, and he acquired knowledge. In the latter case alone was he taught Euclid.

Someone has said that "every self-educated man had a fool for his schoolmaster." This is true of those who regularly attended school, rather than of those who did not.

Calling one's self a schoolmaster, and claiming to be a teacher, are not the same as knowing how to teach. There is a vulgar proverb which tells us "not to judge an article by the label on the box."

Professor Hart improved upon Jacotot's definition of teaching, when he explained that it consists in Causing another to know. A better description still, however, would be, Taking one living idea at a time, from one's own mind, and planting it so that it will grow in the mind of another. To teach is not to force another to cram up certain words, but rather to artistically impart living and growing *ideas,* together with the wisdom to employ those ideas usefully.

"The chief difference between the teaching of Jesus Christ, and that of the ecclesiastics of His day, was that Christ implanted germinal thoughts in the souls of men, whereas the Scribes and Rabbis quoted words from the Talmud."

Professor See says: "It is necessary to distinguish between the science and art of teaching. In science we know that we

may know. In art, we know that we may produce. The science of teaching has to do with the formulated principles of teaching. The art of teaching has to do with the application and use of those principles in the actual instruction of students. A teacher may know the art of teaching without the science. The ideal teacher will have both. As James says, sciences never generate arts directly out of themselves. The science of logic never made a man believe rightly and the science of ethics never made a man behave rightly. The most such sciences can do is to help us to catch ourselves up and check ourselves more articulately after we have made mistakes."

**Dr. Brown's Definition.**

Dr. Marianna C. Brown, in her book, How to Plan the Lesson, says: "What, then, is our end or aim in Sunday School teaching? Let us for the present express it as, 'To quicken spiritual life and insight, and to give knowledge and understanding of the means of spiritual growth.' Our aim, then, is spiritual. Geography and history, as such, are not necessarily spiritual. Bible geography and Bible history can be taught as mere geography and history, without any spiritual significance. If, then, our aim in Sunday School teaching is to give spiritual thoughts and spiritual truths, we see that geography, history, and literature, even though they be Bible geography, history, and literature, can only be means to our end. It is our work to find the spiritual thought which we wish to convey to our scholars, and to so study and use our historical or other material that it becomes a means or vehicle for conveying that thought."

Professor Thorndike urges that: "Education as a whole should make human beings wish each other well, should increase the sum of human energy and happiness and decrease the sum of discomfort of the human beings that are or will be, and should foster the higher, impersonal pleasures. The opportunities of the school may be grouped as: (1) Opportunities for training in moral action itself through behavior in the classroom and in connection with other school activities over which the teacher has some degree of control. (2) Opportunities for specific moral instruction other than training in moral action itself, and (3) Opportunities for training in moral appreciation and ideals through the regular school studies."

Ruskin, in his TRAFFIC, strikes the same key-note: "The entire object of true education is to make people not merely do the right things, but enjoy the right things—not merely industrious, but to love industry—not merely learned, but to love knowledge—not merely pure, but to love purity—not merely just, but to hunger and thirst after justice."

**Our Educational Ideal.**

Professor Thring, the English educator, gives a definition which best expresses our ideal. It is that the "Purpose of Religious Education is to build up a character efficient for the best."

What is Character? William James, the great psychologist, the man who writes psychology as interestingly as a novel, defines Character as "a bundle of habits."

*What is "Force of Character"?* Suppose a social gathering of young people into which some young lady whom all have known has entered. She has nodded to her friends and then strangely gone aside by herself alone. Someone asks, "Why?" The reply is that, though she is a very nice young lady, she has no force of character. The trouble with the Sunday Schools in the past had been this very failure to grasp the essential object of the Sunday School, *i.e.,* the development of a "character efficient for the best."

Brotherhood means social service. No one will go to Heaven alone; no one will save himself alone. The whole idea of Christianity and of the Gospel is service. Now service cannot be learned by precept, by sermons, by intellectual mandates. Christian living can only be learned by Christian doing, and Christian character, *i. e.,* Christian habits, must be done and lived day by day if the child is to be a real Christian, that is, a Christ man. "If a man does what is useful and right, he will soon gain proper ideas of social efficiency and of morals. If he learns to do the right thing in a thousand particular situations he will, so far as he is capable, gain the power to see what act a new situation demands." As Thorndike puts it: "There is no way of becoming self-controlled except, by to-day, to-morrow, and all the days in each conflict, controlling one's self. No one becomes honest save by telling the truth, or trustworthy save by

fulfilling each obligation which he accepts. No one may win the spirit of love and service, who does not day by day and hour by hour do each act of kindness and help which chance puts in his way or his own thoughtfulness can discover. The mind does not give something for nothing. The price of a disciplined intellect and will is eternal vigilance in the formation of habits."

**Every Lesson Must Function in Doing.**

The application of the principles behind the definition of Education as the building up of a "character efficient for the best," means that *every* lesson taught in the Day School or the Sunday School must function in the daily present-day life of the scholar. It is not a lesson of principles and precepts for some far-off day in life, but it is a lesson of application to the daily life between Sundays, to the life before *next* Sunday. It means that the teacher should deliberately supply outlets for self-activity, opportunities for service, applications of the lesson to the child's own personal conduct in honesty, truthfulness, purity, and right-mindedness. There may be any amount of "Education," in the old sense of knowledge, without the slightest result in the building of Christian character. Character, therefore, is being, not talking; is living, not knowing.

**Three Elements in All Education.**

It has been said that the old Education stood for the Heart-side, while the new Education stands for the Head-side. In one way this is a mistake—the new Education does not stand merely for the Head-side. All Education should stand for the three-fold, or rounded, Education of the complete man in his Feelings (Heart-side), Intellect (Head-side), and Will (Doing-side). A locomotive might be a perfect mechanism of the Baldwin Locomotive Works. It might have cost $20,000. It might be a splendid mass of iron and steel and wood, and yet that engine would be worse than useless, a mere waste of money, if standing cold on the tracks. There must be a fire in the fire-box. That fire corresponds to the Heart-side. All Christians should be whole-hearted. But that engine with the Heart-side only, without intelligent guidance, with the fire in the fire-box turning the water into steam, would only run wild upon the track,

would only meet its own destruction. Heart-rule is Mob-rule the world over. Over the Heart must stand the Head, and so over the fire in the engine sits the engineer with his hand upon the lever. And still he may say, "If I open that lever, the engine will go." But he may never open it. There may be no connection between right-feeling and right-thinking. A lesson may be taught in the school which stirs the pupil and which gives him intellectual material, but it may never function in his life. A congregation may hear a stirring missionary address. They may learn a considerable amount about the mission field, but the connection may not be made which will secure an adequate collection. As Dr. Duhring puts it facetiously: "The dead Indian may drop into the plate, instead of the live Goddess of Liberty," the copper penny in place of the silver coin. There should be the parallelogram of forces, right-feeling plus right-thinking, the resultant right-doing, *i.e.,* character. And so the engineer pulls over the lever and the engine goes out upon the track, pulling the train after it. The feelings, the emotions in life correspond to the push given to the coasting-bob upon the hill, the starter to set it going. After the start comes the intellectual guidance, and the combination of the two gives the result. These three elements—intellect, feeling, and will—should characterize all Education. Without all three, any lesson is but partially taught.

**An Ideal of Education Needful for Good Work.**

Every Teacher must have some definite ideal before he begins the work of religious education; otherwise he works to no purpose. Professor Page has used the illustration of the sculptor, freeing the exquisite statue from the uncarved block of marble, an image standing out clear and life-like to him before ever he touches the block with his chisel. Knowing beforehand precisely what he wants, he directs each stroke with consummate skill, making no mistakes, pruning off no chips that might mar his finished work. But the pseudo-artist, the bungler, cuts where he should not, and leaves many a rough protuberance of unsightly deformity. The one sees his ideal of beauty before it is liberated from the stone. The other only knows perfection when it is presented to him, having no conception to guide him in its production. The Sunday School Teacher who sets to work to

produce a fully developed Character, will watch every opportunity of right influence, or right teaching, or right subject-matter, or right method, bringing to his aid all the correlated secular and home influence, which will assist in developing right principles in the child's social, moral, and spiritual natures.

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED BY PROF. HUBBELL.]

1. What Aim would you set for Sunday School Teaching? For Education?
2. Discuss the Essentials of a Character "efficient for good."
3. "Education is self-evolution." Explain.
4. Why is it that some religious persons are very unpleasant in their own homes?
5. When you give a Sunday School Lesson, are you meeting a need of the child's nature? Does he think so? Why or why not?

# PART II.

## The Teacher, His Character and Training

The *Who* of Teaching

## CHAPTER II.

### THE TEACHER'S WORK.

SUGGESTED READINGS.

*The Sunday School Teacher. *Hodges.*
*The Training of the Twig. *Drawbridge.* Chap. VIII.
*The Teacher that Teaches. *Wells.* Chaps. I. and III.
*Up Through Childhood. *Hubbell.* pp. 77-108.
Some Silent Teachers. *Harrison.*
The Place and Function of the Sunday School. *Paret.*
*The Teacher and the Child. *Mark.* pp. 134-154.
The Theory and Practice of Teaching. *Thring.* Chap. X.
*Teaching and Teachers. *Trumbull.* pp. 352-377.
*Unconscious Tuition. *Huntington.*
Character Building. *Coler.* Preface to p. 34.
Talks With Teachers. *Mayo.* pp. 19-21.
The Theory and Practice of Teaching. *Page.* pp. 36-65.
Foundation Principles of Education. *Moore.* pp. 18-24.
The Making of Character. *MacCoun.* Chaps. III.-IX.
Bible Classes. *See.* p. 16—
Churchman's Manual. *Butler.* pp. 204—

#### The Teacher and the Child.

In all Education there are three factors to be considered: (1) the Teacher, (2) the Child, (3) the Material. We need to examine each of these very carefully. The study of the Teacher belongs generally with the principles of teaching, the so-called pedagogy or educational psychology. The study of the Child takes up the elements of Child-Study and the working application of Child-Psychology, sometimes called Genetic Psychology.

#### The Teacher.

The best definition of the function of the Teacher has been given by Thring: "A Teacher is one who has Liberty enough, and Time enough, and Heart enough, and Head enough to be a Master in the Kingdom of Life." "A Master in the Kingdom of Life"—think of it! The most important work in the entire Church to-day is the work of the Sunday School Teacher. If

one had to take a choice (thank God, we do not!) between closing the doors of the Church for a season or closing the doors of the Sunday School, we would judge the Sunday School of greater importance. It was a Roman prelate who once said: "Give me the child and you can have the man." Someone has remarked that we of the clergy stand in the pulpit. We have before us in the congregation an assembly of bottles. Some of these bottles are corked, and some are uncorked; some have wide necks and some have narrow ones. We stand and sprinkle over them a sponge filled with hyssop and water. The corked bottles are those who are either deaf mentally or physically—they receive nothing. The narrow-necked, uncorked bottles drink in a few drops here and there, but only a few. They are either inattentive or too young or too indifferent or the preacher talks over their heads. The wide-necked, uncorked bottles are eager to drink in all that they can, but even they miss much. None of the bottles are filled. A great many drops fall between the bottles and are wasted. The Teacher is the one who takes each bottle individually and places it under the faucet and turns the water on and fills the bottle. In the Mission Field to-day and in the Church at home, it is the individual Teacher who counts for the most.

*Liberty Enough.*—There is the freedom to teach what one believes. The Sunday School is no place for teachers who have not settled their own doubts. It is no place for destructive criticism. It is the place for constructive criticism. It is the place for sound doctrine in the foundations of belief. "The prophet should give no uncertain sound," and so the Sunday School Teacher must be one of positive conviction, and those points of scholarship that are proved and on which educators universally agree have their place in the Sunday School only in positive teaching. There is plenty that is sure and settled in the Faith to build up character. We have no need to draw on platitudes of scholarship or tread uncertain ground.

*Time Enough.*—There is the opportunity for sufficient and proper study and preparation; for the personal acquaintance with the children by frequent calling upon them in their homes; for at least three hours a week of solid study. Three things every Teacher who is worthy of her calling should undertake:

Three hours a week for study; two hours a week for calling, and one hour a week for the Teacher-Training Class. Work that is worth doing for God at all is worth doing well. As Drawbridge says: "In those Sunday Schools where little or nothing is expected of the teachers, they get bored and soon leave. And their classes have usually anticipated their departure. Where the ideal is a high one, and the leader of the school is an enthusiast, the teachers discover that teaching is very interesting. Their pupils simultaneously begin to appreciate Sunday School. It is a very great mistake to have a low ideal for those whom one would influence, on the ground that it is easy to expect too much from them. The fact is that people always endeavor to rise to one's estimate of them, and they respond to a high ideal much more readily than to a low one. There is much more heroism and self-sacrifice in human nature than pessimists suppose. That is a mean and foolish proverb which says, 'Blessed is he that expecteth nothing, for he will not be disappointed.' Those who expect most of their fellows are the ones least disappointed in them.

"At the same time some teachers will undoubtedly leave the school rather than entertain a noble ideal of their work. What then? Others will come forward to take their places, just because the work is *no* child's play; and those who previously were indifferent teachers will rapidly become worth twice as much as they were before. Therefore at the worst they could teach the few remaining pupils of the classes left vacant by the deserters, as well as their own classes.

"Sunday School Teachers resemble hens' eggs in one respect, *viz.*, that one good one is worth any number of bad ones. The good teacher can successfully teach a whole room full of children—especially if assisted by one or two members of the Teachers' Training Class. The latter can keep order, mark the books, etc. The value of all religious work is to be measured, not by its quantity, but by its quality. It is the latter rather than the former which is deficient in our Sunday Schools. Then, again, the quantity cannot very well be greatly increased, but the quality can be indefinitely improved. Moreover, it is quite possible, and even common, for a score of Sunday School teachers to teach practically nothing in a twelvemonth; but it is impos-

sible for one good teacher to do otherwise than teach a great deal in one hour. It is not the volume of sound, but the amount of learning, which makes the difference. Then, again, one teacher who is very much in earnest is worth vastly more, as an inspiring agent, than a couple of score who are nothing of the kind. One of the chief difficulties in Sunday School work is getting rid of those teachers whose presence is worse than useless. The latter not only do no good in their own class, but (by the uproar they allow) interfere with the work of half a dozen neighboring classes. By all means let the loafers desert, because there is no room in a well-worked Sunday School for any but workers. In an article on The Discouraged Teacher, I came across the following advice: 'If the discouraged teacher does not attend the teachers' meeting, discourage him a little more.' All teachers cannot be either great theologians, or skilled educationalists, but all can be very much in earnest."

*Heart Enough.*—There is the personal element of sympathy and love without which no Teacher can be a success. It is "the smile that won't come off." It is the quality that Dean Hodges calls Cheerfulness. In his little brochure on the Sunday School Teacher, he says: "The good teacher has a bright face. All good Christians are good-looking. The teacher, who represents the Christian religion, ought of all people to have a cheerful countenance. That is a vital part of his instruction. S. Paul showed his profound knowledge of human nature when he enjoined those who show mercy to do it with cheerfulness. He knew very well how the long face, the sombre manner, the artificial pathos and piety of some benevolent persons spoil their gifts. There is a look in the faces of some of the people who are seen in electric cars carrying limp-covered Bibles under their arms which is of itself an argument against the Christian religion. The natural man, beholding such disciples, says within himself, 'From this religion, good Lord, deliver us.' It is true that the warning, 'Be not righteous overmuch,' is written in the book of Ecclesiastes, which is not the best book in the Bible. If we take righteousness to mean simple, interior goodness, it is not possible to be righteous overmuch. Nobody can be too good. It is quite possible, however, to be righteous overmuch in the matter of expression. There is an oppressive goodness which

defeats its own purposes. It is highly desirable, in order to give effective instruction, that the Sunday School Teacher be a human being, and the children ought to be informed of that encouraging fact by the teacher's behavior.

"The lasting lesson is taught by the personality of the teacher. The words are forgotten, but the face is remembered, and the teacher's face and manner proclaim the results of religion. What will religion do for us? What sort of persons will it make of us? These questions, unexpressed, are in the hearts of the scholars. If they see that religion makes the teacher pessimistic, nervous, narrow-minded, cross, and complaining, they will be prejudiced against it. You may teach the creed of Christian satisfaction, you may sing the songs of everlasting salvation, but all will be of none effect unless you, yourself, are honestly happy, hopeful, merry, and joyful. The preacher in the pulpit is impeded by a general disapprobation of humor. There is no such impediment in the Sunday School. The lesson begins well when the teacher and the scholars laugh together."

*Head Enough.*—There is the wide collateral study which goes beyond the paltry preparation of the individual lesson and reaches out to the widest and broadest phases of a ripened Education. One cannot know too much about any subject, and there is probably no line of Education where teachers seem so afraid to know any more than they will need to teach in a particular lesson hour, as in the Sunday School. If one is teaching the life of our Blessed Lord, it is not enough to read the meagre Teachers' Notes, which, at the best, only serve as crutches for lame teachers; one should read each week two or more of the many excellent lives of Christ. No two men have ever viewed the Master from the same view-point. No two have ever written duplicate biographies. Each one tells something new. Just as the same landscape looks different from varying mountains, so the lesson topic should be viewed from many standpoints. Therefore, read Stalker, and Farrar, and Geikie, and Edersheim, and Andrews, and Dawson. Dip into each of them. Read between times. Use odd moments. Cultivate the hungering and thirsting after knowledge. Once get the Vision and the Study becomes absorbing. There is time for it—plenty of time

in everyone's life, time snatched from the wasted moments, from the light gossip, from the bridge-whist, from the idle novel, from the too much sleep, and God's work is worthy of it all.

**Other Essential Qualifications.**

*Earnestness and Consecration.*—This means a deep and real devotion to the spiritual ideals and principles of the Ministry of Teaching, such as should be the vital and basal power of a Master in the Kingdom of Life. It betokens devotion to God, to our fellows in the persons of the children whom we teach, and to our work and its duties.

Amos Wells puts it strongly in his little book, THE TEACHER THAT TEACHES: "For the prime essential of Sunday School teaching that really teaches is—I say it with intense conviction—a vital Christian experience. Do you know, in every fiber of your being, the love of Christ? Does it pervade your soul, thrilling you, intensifying you, empowering you, as the electric current fills the wire with pulsing energy? Is there no hidden, eating sin or love of sin, which, like an electrolysis, allows this power to escape? Are you, in this glad, eager love of Christ, given up—entirely given up—to do His will? Is there to you, in all the world of pleasure and purpose, no ambition more appealing, no pleasure more entrancing, than to win some other soul to do His will? Has this love of Christ and His will led you into a deep and tender love of Christ's children, for whom He died and for whom He lives and longs? Do you exist for one thing—all else being secondary—just to bring these two together and join them forever, Christ and His children?"

*Personality.*—Such is what Bishop Huntington emphasizes in his trenchant booklet on UNCONSCIOUS TUITION, which should be thoroughly studied by every Teacher who hopes to do helpful work. It is not what we *say* and *teach;* but what we *are,* that counts in the long run with children. Few teachers appreciate their own Nervous Temperament which telegraphs our inward mental changes to the outward world. The play of the Face, the tone of the Voice, the Manners and Mannerisms, the Etiquette, the Dress, the Personal Habits are indications to the pupils of what we are and think. We may smile ever so sweetly;

but the frown on the forehead and the nervous, hurried motions show our ruffled and unpeaceful mind.

*Punctuality.*—Both Bishop Paret and Dean Hodges emphasize this point. The former states: "I will name one more qualification for a helpful Sunday School teacher. It is unfailing, punctual regularity. No other excellencies will make up for lack of this. If I were heard now by some who may be disposed to become teachers, I would say something like this: 'If duties at home or circumstances which you cannot control make your punctual regularity impossible, consider it a providential indication that you are to work for Christ not as a Sunday School teacher, but in some other way.' This will be one (but not the only one) of the real tests and proofs of your earnestness. The teacher should be not the last, but the first, to arrive, ready to receive the pupils, showing that they are expected, and that some one is watching for them. The class that has to wait often for a teacher, needs a new teacher. And I mean not only punctuality of hours, but regularity of continuous Sundays." The latter says: "The good teacher will be unfailingly present and unfailingly prompt. One of the principal reasons for the nervous prostration of the clergy is the irregularity of Sunday School teachers. For unpunctuality includes a multitude of sins. The unpunctual teacher is lacking in the ability of discipline. He is deficient in that sense of order which is at the heart of discipline. Even if he is able to control a class, he hampers himself by an initial disadvantage. He permits the class to make the first move. When he arrives upon the scene, the scholars have already opened the hour's proceedings. In most cases, youthful human nature being what it is, they have established a situation of cheerful disorder. They have begun in a spirit which is defiant both of the service and of the lesson. The tardy teacher must regain a rocky mile of lost ground, and this he rarely succeeds in doing. The mental and moral defects which make him habitually late prevent him from taking the command. The wise teacher precedes his pupils. When they get to their seats they find him there already, prepared to receive them one by one, into an association of peace. The unpunctual teacher is commonly deficient not

only in the ability of discipline but in the sense of duty. He is not obedient to the commands of conscience. He is not attentive to the inner voice. He will cheerfully take a class if he is asked to do so, but he does not understand that this act imposes upon him any serious responsibility. He accepts, as if it were an invitation to an afternoon tea, and if the weather is propitious and he has nothing else to do he goes."

*Alertness* is but Mental Readiness due to a fund of Knowledge and Related Knowledge, bearing upon the subject taught. Knowledge is acquired, thought over, compared with previous knowledge, made a part of one's self, and so forms a stock of digested learning, readily and quickly drawn upon when needed for teaching. Practice in speaking rapidly and in giving quick answers to questions will aid in the development of this alertness.

*Personal Magnetism.* This is part of our Unconscious Tuition, or Personality, caused by posture, voice, dress, manner, clearness of eye, assuredness, etiquette, self-confidence, self-control, winsomeness, etc.

*Insight.* This is really sympathy, mental diagnosis, quick observation and weighing of certain signs that indicate character in the Child observed; watching his modes, expressions, attitude, and other, often obscure, signs. People brought up in large families, in active and varied surroundings, have this power naturally. The only rules are therefore (*a*) being with children, (*b*) making sympathy a purpose in life, (*c*) trial and error, or guessing and learning by mistakes.

*Common Sense.* In spite of popular opinion, Dr. Thorndike analyzes this into simple elements. It is not a quality *per se,* as most persons suppose. Analyzed, it appears as (*a*) absence of queer, bizarre Ideas. Any eccentricity or habit out of the usual order in a teacher is noted and set down to a lack of Common Sense; (*b*) absence of Sentimentality; (*c*) absence of a doctrinaire Temper or Assertiveness, which is so often a habit in the teaching profession. It starts with a good idea, and injures its own cause by pushing it too far, to the exclusion or unfair balancing of other equally good ideas; (*d*) presence of a Sense of Humor, that works more for unruffled temper than any other one point. It turns discomforts aside, and cheers the dull, routine work, so full of disappointments and mistakes; (*e*)

presence of Self-Criticism, which sizes one's self up, and, by comparison with the usual run of people, eliminates peculiarities of habit; (*f*) presence of the Golden Mean. The "Golden Mean" cannot be justified logically nor morally; yet all are agreed that it is the wisest course in everything. Even excellencies may be overdone. Keep a little behind the leaders and a little ahead of the mediocrity, which will make us better proportioned, since the majority of mankind are mediocre.

Ever realize that intercourse with men in a wide sphere of life and society will give more Common Sense than anything else, that we should abandon hobbies and pet notions, by which we differ from the generality of men. Think and act for the most part as the rest of your fellows do. Avoid fussiness, nervousness, and worry. Economize life-work and energy. Adopt the policy of doing the best you can (only be sure it *is* the best, and not a piece of "Shirk-work") and leave the results to God. Try to escape narrowness, the pet vice of all teachers. This is the result of semi-pedantry and semi-timidity, that shies at meeting new things, new problems, new persons. Humanize yourself at every step, gaining the widest possible amount of efficiency and experience along the most varied lines.

**The Primary Peril.**

Wells rightly states that in all spiritual work the primary peril is pride. The teacher in a Sunday School enjoys a superb chance to show off. He is not obliged, like the secular school teacher, to bear the brunt of a six-hours' daily struggle with stupidity, obstinacy, and heedlessness. He need only be wise and shrewd, tactful and fascinating, for half an hour a week. If he succeeds in that, he has won his scholars' hearts and the delighted praise of their parents.

**How a Proper System Will Help Teachers.**

Here are a few suggestions given by Mr. Gilbert: "How can the system make a poor corps of teachers good or a good corps better, keep the teachers up to the highest standards possible, and secure from them their very best work?

"First, by making them feel that they are persons of consequence whose judgments are worth considering and who may

justly be supposed to possess reasonably tender consciences, some professional ambition, and at least a fair degree of devotion to their work. The first duty of school superintendents and other officials is to lead the teachers to respect themselves, to feel that they are trusted, and in return to secure their confidence. This done, it is possible to put into effect definite plans for helping teachers, and developing their freedom.

"A course of study, then, should be broad in its outlines and suggestive rather than mandatory as to details and methods. It should require results, but these results should be stated in large rather than in small terms. They should be results of growth, manifested in power to do new things, rather than ability to answer a few stereotyped questions.

"Further, a course of study should stimulate teachers to self-improvement. One of the claims made against the teachers as a body, especially in discussions of that utterly futile question, 'Is teaching a profession?' is that they are not scholarly. After much observation I am convinced that the defect, in so far as it exists, is due chiefly to the lack of impulse towards self-improvement in most of our formal school systems. A teacher going over the work of the grade soon acquires mastery of the few insignificant facts that must be imparted to the children, and is able each year to do the required work with less effort. Very few of us keep up a high degree of intellectual activity without some stimulus outside ourselves, so that teachers, finding it possible to do their work, keep a respectable position among their associates, hold their places, draw their pay, and often settle into a condition of intellectual coma.

"A course should not be so superficial that it can be understood without study. It is good to make it necessary for teachers to study the curriculum and then to study educational principles in order to understand it. This is in itself broadening and strengthening and opens up to the teachers, especially the more thoughtful and the brighter, wide fields of inquiry and fine stimuli for growth."

**Some Silent Teachers.**

In the wonderfully attractive little book by the above title, Miss Harrison, the great Chicago kindergarten teacher, calls

our attention to the potent influences of certain silent teachers, such as stone, wood, architecture, toys, the shop window, and colors. Under the last we should note the influence of colors both in the choice of pictures and in the trimmings of the Sunday School rooms.

*Violet,* the color of sadness and grief, is the most depressing of all colors and produces mental depression and stagnation in persons exposed exclusively to its influence. It is said by Lillian Bentley that it is the practice of Russia to confine men of unusually brilliant mental attainments, who are opposed to the government, in rooms from which all rays of light the vibrations of which are slower than those of blue and violet are excluded. In every case the mental perceptions of the man placed in them are so dulled that he is unable to cope with the simplest task of life.

*Red* has the most exciting effect upon the nervous system. It is the most powerful of all colors. There are instances where those who have lived in red-papered and furnished rooms have become cases for the neurologist. Photographers find that the use of red in their dark rooms has caused the nerves of the workers to become restless and irritated. The effect of red upon the female sex is particularly noticeable and injurious, so that those who wear red dresses and even a red veil are apt to become cross and irritable and high-strung. Dressmakers cannot allow any one girl to work on red for a great length of time. Nausea is often caused by red. A red carpet in the Sunday School room or red paper on the walls has been known time and again to produce a nervous and irritating effect upon the class, as well as eye-strain and mental fatigue.

*Green* is softening, so that green carpets in Church and Sunday School are to be preferred to red. Red is undoubtedly a beautiful and warm color, but a little of it goes a long way. Greens and olives, browns and tans and yellows have a more natural and satisfying effect, neither over-stimulating on the one hand, nor depressing on the other.

Colors show character and Miss Harrison delightfully describes the millinery windows: "They begin with the display of soft roses, made softer still by veils of lace or illusion; warm rich velvet hats, trimmed with furs, flowers and burnished gold,

veritable poems of color; little by little the daintiness and the richness disappear, and plain matter-of-fact combinations in good substantial colors take their place; farther along harsh tones of red and purple and green begin to announce the coming discords; when we reach the unfortunate districts where saloons are allowed to place their temptations every third or fourth door, we see the misery, the squalor, and the human degradation shown by the glaring, flaunting, self-assertive colors displayed in the millinery windows, colors which fairly swear at and fight with each other, the shopkeepers knowing, with a knowledge born of experience, what color will appeal to the inner condition of his purchaser."

**Teachers' Meetings.**

Dr. Butler treats the subjects thus: "Some think that teachers' meetings are desirable; others, that they would be nice if they could be had. They are not to be classed as desirable, and they ought not to be nice. They are a necessity. If one is satisfied with the do-as-you-please Sunday crowd, there is no need of a teachers' meeting. But if there is to be a school, there must be a unity, unity in organization, in discipline and instruction, unity of aim, and unity of doctrinal teaching. There cannot be real unity unless officers and teachers meet as one body. We may write out an elaborate organization, but it remains a paper unity unless the workers meet and plan for unity of work. Without a regular teachers' meeting, each class remains a separate little circle, doing what it pleases, with small interest in anything outside of itself. In a real School, the Superintendent knows his teachers, their ability, their methods of work, their discipline, and the quality of their instruction. He also knows how to help them correct their mistakes, and to train them to avoid mistakes. The teachers know each other's difficulties, and each other's methods, hindrances, and successes. Mutual interest quickens interest; hope arouses hope; zeal fires zeal, and the real School becomes a real success.

"The Teacher Training is not preparing for a lesson, but for life-long usefulness. There is nothing new about it. The Christian Church from the beginning has been built up by instruction. The Church was organized for teaching and wor-

ship. Its teaching, like its worship, was done by men trained and set apart for that purpose. Pulpit discourses came in later and marked a distinct loss in the religious instruction of children and in spiritual growth of the Church. It is ours to work for the restoration of the teaching power which the Church lost by ceasing to train her teachers, and to make full use of their ministry.

"Even in smaller Schools the Senior Bible class can, and should, provide for the essentials of teacher-training. Such classes cannot do all that is needed, but they can lay foundations on which an earnest teacher, by reading, study, and special training, can build up a good superstructure. The fact that a large number of our teachers are so poorly prepared for their work does not reflect upon them, but upon the parishes that have failed to provide for their training. A parish that is unwilling to spend anything for the training of its teachers does not deserve to live. Usually it does not live, although it may have a starved, half-dead existence for several years before it becomes defunct."

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED BY PROF. HUBBELL.]

1. What is a teacher's work?
2. What are the chief characteristics of a good teacher—(*a*) of manner; (*b*) of education; (*c*) of character?
3. What is meant by "personality" in the teacher? How may this be cultivated?
4. What do you consider your greatest danger in teaching? What your chief fault?
5. How does the profession of teaching compare with that of physician, lawyer, artist, carpenter, or musician?

# PART III.

## The Child and Child Study, or the Process of Mind Growth

### The *Whom* of Teaching

## CHAPTER III.

### THE NATURE OF THE CHILD.

SUGGESTED READINGS.

*The Churchman's Manual. *Butler.* pp. 1-15.
The Child and Religion. *Stephens.* Chap. I.
Some Silent Teachers. *Harrison.*
*Social Law in the Spiritual World. *Jones.*
Psychologic Foundations of Education. *Harris.* Chap. III.
*Up Through Childhood. *Hubbell.* Chap. IV.
The Meaning of Education. *Butler.* pp. 3-20.
The Excursions of an Evolutionist. *Fiske.* pp. 306-319.
The Destiny of Man. *Fiske.* pp. 35-76.
Sunday School Science. *Holmes.* pp. 17-20.
Foundations of Education. *Moore.* pp. 33-49.
*Teacher Training. *Roads.* pp. 17-18.
*The Mind of a Child. *Richmond.* Chaps. I. and II.
The Teacher, the Child, and the Book. *Schauffler.* p. 141, p. 153.
*First Three Years of Childhood. *Perez.*
Principles of Religious Education. p. 165.

#### The Discovery of the Child.

Dr. Alford A. Butler in his Manual of Methods in the Sunday School says: "The nineteenth century was the age of research in all departments of knowledge. The greatest find in the educational field was the discovery of the child as a factor, the essential factor, in the educational problem. It was discovered that facts are not taught for their own sake, that the teacher's training is not for himself, that the purpose of his preparation is not to teach a lesson, nor to instruct a class. When we remember that the religious training of the child decides the strength or weakness of all his after life; that a child's early impressions are those which no later experience can ever wholly obliterate; and when we remember that it is the child's moral and spiritual training which decides his own character, his influence upon the characters of his companions, and that character here means destiny hereafter," we can see the importance of early religious instruction.

The work of the educational reformers, Pestalozzi, Froebel, Herbart, and Horace Mann, opened a new vista in the educational domain.

### The Study of the Child.

In the life of every plant, of every lower animal, and of man there are two things which go to make up his Character: (1) The individual himself, that is his hereditary constitution and tendencies; and (2) His environment or surroundings, of which Education is one, the others being the home, society, business, and all other influences in the world around him, such as climate, health, etc.

### Heredity versus Environment.

If, ten years ago, two men had stood side by side, the one a physician, representing the scientific attitude, the other the social worker, representing education, and if you had asked them the same question: "Which do you consider of the more importance, Heredity or Environment?" you would have received opposite answers. The scientist would have claimed Heredity as of greater potency; the sociologist would have urged the influence of Environment. To-day they would probably stand side by side in mental as well as in physical proximity, agreeing that, of the two, Environment counts for more.

Some people think that Heredity or Natural Character is more important than the Personal Training of the Child and his Environment. How is the Child affected by Environment? A stone is not affected unless it be frangible and so broken to pieces. But a Child is different from a stone. It is not only affected by its Environment, but it reacts upon and alters its action according to impressions received from its Environment. It is sensitive, receptive, responsive. If there is no *reaction* there is no Education. U. S. Commissioner Harris, in his Psychologic Foundations of Education, has pointed out this fundamental principle of Education, and calls it "self-activity"; of which we shall speak more fully further on. It used to be considered that the Child *absorbed* teaching. Locke spoke of the Child's mind as though it were a blank paper upon which we would write. Others pictured it as the "pouring in" of information and facts. It is rather the "drawing out" if we con-

trast it with the old "Information." Better still, it is taking hold of the Hereditary impulses and activities with which the intense Child is already fairly bubbling over, and turning, and training, and educating these activities in the right direction. The difference between the old education and the new consists largely in the fact that the old education attempted to interest the Child in those things that he would use thirty years hence; while the new education believes that his interests will be best met by exercising his mental and physical powers upon those things which meet his need to-day.

Elizabeth Harrison in her SOME SILENT TEACHERS writes: "But over and above the too exclusive study of heredity, which leads to *fatalism,* down below the exclusive study of environment, which leads to *despondency,* shines the light of the thought that *self*-activity is greater than any barriers placed by ancestry or by surroundings. *'Man is a limit-transcending being,'* is the watchword of the new education. . . . ." It lies not in our start, but in ourselves, "whether we shall end life with diadems upon our heads or fagots in our hands. No one who has read Booker T. Washington's autobiography will ever say again that heredity or environment stand unconquerable before the self-activity of the human soul. There we see the man with the hoe slowly transforming himself into a prince among men by his constant determined choosing of kingdom and stars rather than of herbs and apples."

Dr. McComb's recent article on Heredity and Will Power states: "The fact of heredity is one of the most firmly established conclusions of modern science. Says Huxley: 'We may say that the moral and intellectual essence of a man does pass over from one fleshly tabernacle to another. In the new-born infant the character of the stock lies latent; and the ego is a bundle of potentialities.' Now, we must distinguish between the fact and the theory of heredity. No one doubts the fact, but scientists have not reached any agreement as to theory. The fact may be expressed thus: There is a biological law found operating throughout the whole organic world whereby beings tend to repeat themselves in their descendants, or whereby an individual receives from his parents his chief vital forces and tendencies, his physical and spiritual capital.

"About this fact a vast amount of popular misunderstanding has gathered. Men and women settle down in fatalistic fashion under moral and physical weaknesses on the plea that these things are inherited from some ancestor who was a hard drinker and perhaps amused himself by beating his wife! In reality, a little exercise of the will, a strong appeal to dormant energies, would suffice to shake off these disabilities and restore normal health. Or again, people argue, 'Like father, like son'; if the father has tuberculosis his child will fall a victim to the same disease. It should be clearly understood that the most recent researches disprove this notion. What the father transmits to his child is not a disease; it is a condition of nervous instability which may predispose to, but does not necessitate, this or that disease. For example, I know a young woman whose father died from consumption, yet she herself is free from the slightest tubercular taint. On the other hand, she is prone to hypochondriacal depression and afflicts herself with all sorts of imaginary ills. What we inherit may be described as instability of the nerve-tissue, whereby we have less of power of resistance against the various stresses and troubles of life.

"Now, it is generally admitted that one of the main factors in producing nervous troubles is the predisposition with which people are born. One individual comes into the world with a nervous system less under control than is the case with others. He is not responsible for this fact; it is an original element in his particular constitution. For example, the younger Coleridge was not responsible for inheriting from his father an unstable nervous system. S. T. Coleridge was an opium-eater, and in all the relations of life his will was hopelessly undermined. The son, Hartley, had no inclination to opium, but he became a slave to alcohol.

"Yet this is only half the truth. We must distinguish between a predisposing and an exciting cause. If we could examine the brains of our fellows, we would be astonished to discover how many potential madmen are abroad. Insanity may lurk in the blood, but it needs a favorable environment ere the sleeping evil is aroused. Predisposition may be there, but before disorder can declare itself, other causes must be at work. What are some of these? Worry holds the first place in the hierarchy of mis-

chief. 'Not work, but worry kills,' is a true proverb. The man who works with his brain moderately has the best safeguard against nervous trouble. On the other hand, worry is sheer and unmitigated evil."

**Heredity.**

Professor Henry Jones says that Heredity can be explained only on the theory of the germ-plasm; and the theory of the germ-plasm implies, in the last resort, not only that life is continuous, but that from the first it contains, in some way, the tendency towards the variations which reveal themselves in the successive stages of animal life. Outward environment only elicits or restrains, stimulates or represses, what is already present; but it can add nothing that is new.

Biologists do not hesitate to draw this conclusion. "In the lowest known organism, in which not even a nucleus can be seen, is found potentially all that makes the world varied and beautiful."

That is to say, one's education is the opening of his powers of converting that which originally was external to him into constituent elements of himself. When he has reached the stage at which his development ceases, one can say with much truth that all his environment is within him.

And social reformers, as their experience grows, tend more and more to despair of doing anything real for the man, and to turn their forces of improvement more and more upon the child.

It follows in the next place that what a child inherits are not actual tendencies, but potential faculties. Biologists sometimes speak as if it were possible for parents to transmit tendencies or propensities towards good or evil to their offspring.

The process of evolution is said to be one by which evil is being perpetually eliminated or subjugated, and evil cannot, therefore, be regarded as a primary principle.

"But, if it be true that acquired characters are not transmitted, then even tendencies to good or evil cannot come by inheritance. No child is born vicious or virtuous. It is only by his own action that he can become the one or the other. He is not even predisposed to virtue or vice, unless, indeed, we identify the former with the innate impulse towards self-realization, char-

acteristic of all life. Not even the most unfortunate of human beings is born with a moral taint. What he inherits are powers, and these undeniably may vary both in a relative and in an absolute sense, so that the appeal of the environment may mean very different things to different children, and the education of the child into a virtuous manhood may be much more difficult in one case than in another."

Professor Rufus M. Jones (Professor of Philosophy, Haverford College), says: "Slowly the facts are compelling us to admit that the range and scope of inheritance have been overemphasized. Much of which was thought to be transmitted by heredity we now know is gained by imitation, both unconscious and conscious."

Professor J. M. Baldwin states: "No one, of course, believes now, if indeed anyone did in Locke's time, in innate ideas. There is no such complex furniture in the infant's mind at birth as the general idea; even what Kant called the forms of intuition, space, and time, modern psychology has shown to be the outcome of elaborate synthesis. The infant's experience begins in raw sensations, feelings of pleasure and pain, and the motor adaptations to which these lead.

"Inasmuch as instincts are automatic, consciousness being present at all instinctive actions only as a spectator, as it were, and not as a guide, it is obvious that no ethical attribute such as 'good' or 'bad' can be applied to them, or, at least, to the infant for possessing them."

**Personality.**

In the discussion which Rufus Jones undertakes in his Social Law in the Spiritual World he elicits the fact that "It is impossible to see what end there could be to personality. As far as we can follow it out we discover only increasing possibilities. It seems like a number system, in which however far you have counted, you can always add one more number. There never could be a last number. There could no more be a terminal limit to personality. To be a person is to see something beyond the present attainment. If we were, as persons, nothing but curious functions of bodies, then of course we should cease with the dissolution of the body, as the iridescent

colors vanish when the bubble bursts. But if rather the body is only a medium for giving temporal manifestation to that which is essentially spirit, the falling away of the body may be only a stage in the process, like the bursting of the chrysalis by the insect which was meant to have wings and to live on flowers. The fact is, personality gets no sufficient origin in the phenomenal world. Nothing here explains it. From the first it trails clouds of glory.

"All changes, so far as we know, below the realm of self-consciousness are changes which are caused by a force acting from behind—a tergo, *i.e.*, a force which acts through a causal link. Thus the engine draws the train. The moon moves the tide. The wind blows down the tree. The forces of nature develop the plant. None of these things select or choose. They are caused from without. They are the effects of causes which can be described, and they are effects which can be accurately predicted.

"When we pass over from causation acting from behind to changes produced by ideals in front, we cross one of the widest chasms in the world. It is one of those facts which disproves the easy proverb, 'Nature abhors breaks.' It seems like a passage from one world-system to a totally different sort. In one case the moving cause is an actual, existing situation antecedent to the effect; in the other, the moving cause is an unrealized ideal—something which as yet does not exist in the world of describable things at all. We act to realize something which has induced us to act before it existed in the world of things. The entire spiritual development of persons is of this front type. Below man everything is moved by coercion. If things are moving toward a goal, they themselves know nothing about it, and it must be either accounted for as an accident or we must admit that from a deeper point of view all causation would be discovered to be toward a goal in front. In this case the end and goal would be present from the first as a directive force in the entire process of evolution."

### Infancy and Education.

Both Professor Hill and President Butler have pointed out the significance of infancy. Says the former: "The lower ani-

mals are born with an almost complete adaptation for the performance of their life-functions. The colt stands when only a few hours old. At the age of three, he can do almost all he can ever do in his life-time. It is not so with a human infant. For years it is absolutely dependent upon others for the continuance of its existence. No living creature is more ignorant, more defenceless, more entirely at the mercy of beings other than itself. Destined for the highest attainments of intelligence, the infant possesses the least automatic adaptation to the conditions of life. Everything has to be learned from the beginning. Instinct is at the minimum; intellect, undeveloped, but potential, is at the maximum. Almost everything done by the child is done by conscious physical reaction, not mechanically." And President Butler has added: "The meaning of the period of helplessness or infancy, lies, as I see it, at the bottom of any scientific and philosophical understanding of the part played by education in human life. Infancy is a period of plasticity; it is a period of adjustment; it is a period of fitting the organism to its environments; first, physical adjustment, and then adjustment on a far larger and broader scale."

### The New-Born Child.

Caswell Ellis, Fellow in Psychology of Clark University, calls attention to the significant fact that for some time after birth the child cannot see, hear, feel, properly smell, or taste. He is not conscious of his own existence, of acts which are reflex, for the first week. There is innate in him, though latent, impulses or instincts, dormant, gradually unfolding and developing into activity; not all at once, but in different stages and periods of life.

The hereditary traits of character will be the foundation bases of his life, which it is the function of Education to train and exercise, and which, when thus affected and developed, so it may be absorbed, or diminished, by his environment, will result in the adult man.

These hereditary traits, while never transmitting disease or absolute mental or moral habits, unquestionably supply impulses, tendencies, capacities, desires, predispositions. The father's sin is indeed visited upon his Child, alas! too far beyond the fourth

generation. Fortunately good traits, as well as bad ones, come down to posterity through Heredity or so-called *Atavism.*

For the first four years of the child's life, family education is his chief environment. Even before he can speak, his Will has begun to assert itself in action. He is a creature of imitation and tries to reproduce all that he sees others do around him.

During the first year he has learned to hold up his head, to see, to smell, to taste, to know sounds and colors, and to know individuality of objects, he can also creep and crawl. In his second year, he has learned to stand and walk, to speak some words and to understand the meaning of a great many more.

An act is educative when it is learned, and then only. After it has become a habit it is a second nature, and is no longer educative. The more man is educated the more does he become "a bundle of habits."

In the third and fourth years, the child, having learned to speak, is constantly asking questions, gaining information as the result of older people's observations.

The imitative faculty, which is so strong in the child, has the form of self-activity that strives to emancipate *Self* from its natural impulses and heredity, by assimilating the results of the experiences of others. Only souls can imitate, and the lower we go from man, the less we see of imitation. It is the first step, the lowest phase, in the evolution and development of spiritual achievements. With language and imitation begin the child's contemplation of Ideals, seeing the real with the possibilities of the ideal being realized.

The full life of Ideals does not appear until puberty commences; but its germ is here.

### QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is meant by "the discovery of the child"?
2. Why is it at all necessary to study child-nature?
3. Discuss Heredity *vs.* Environment.
4. What is the significance of Infancy?
5. How does it affect the process of Education?
6. Is Infancy becoming lengthened?
7. What are the factors concerned in character-formation? Explain. Give concrete examples of the influence of each in your life.

# CHAPTER IV.

## A STUDY OF PSYCHOLOGY.

*Self-Activity, Brain, Consciousness, Thinking, Ideas, Apperception.*

SUGGESTED READINGS.

**Self-Activity:**

*Meaning of Education. *Butler.* pp. 43-47.
*Up Through Childhood. *Hubbell.* 136 ff.
Psychologic Foundation of Education. *Harris.* pp. 26-30.

**Body and Brain:**

Physiology. *Kirke.*
Psychology. *James.* Vol. I. Brain.
*Elements of Psychology. *Thorndike.* Nervous System.

**Consciousness.**

*Talks to Teachers. *James.* pp. 14-21.
*New Psychology. *Gordy.* Index.
*Briefer Course. *James.* Index.

**Thinking:**

Foundations of Education. *Harris.* pp. 32-37, 118, 206-227.
*Up Through Childhood. *Hubbell.* pp. 202-210.
*The New Psychology. *Gordy.* pp. 310-317.
*Briefer Course. *James.* Index, Reasoning.

**Ideas, Acquisition and Association:**

*Talks to Teachers. *James.* pp. 144-155, 79-91.
*Briefer Course. *James.* Index.

**Apperception:**

*The Mind of a Child. *Richmond.*
Elements of Child Psychology. *Baldwin.* pp. 11-12.
*Up Through Childhood. *Hubbell.* pp. 164-165.
How to Conduct the Recitation. *McMurray.* pp. 8-9.
Teacher Training. *Roads.* p. 67.
*Talks to Teachers. *James.* pp. 154-168.
*The New Psychology. *James.* pp. 346-353.
*Briefer Course. *James.* p, 126.

**The Old versus the New Psychology.**

Two men have, to a large extent made the Modern Psychology. One is the great leader, Professor William James, the

other is the late Professor Gordy, of New York University. Gordy's chief text book is called THE NEW PSYCHOLOGY. This does not mean that Gordy wrote an Old Psychology and then later another book; but the term, the New Psychology, is the definite term for the newer view of the workings of man. The Old Psychology is what we might term Divisional Psychology, the New Psychology is Unitary. The great fault of the Old Psychology was to set up the Soul as an absolute Spiritual Being, with a certain faculty of its own, by which the several activities of remembering, imagining, reasoning, loving, etc., were explained without reference to the peculiarities of the world with which they dealt. It was par excellence a Faculty Psychology. The New Psychology treats the mind as a unit, and especially emphasizes the conviction that mental life is primarily what James calls Teteological; that is to say, that our various ways of feeling and thinking have grown to what they are because of their utility in shaping our reactions on the other world. This is the essence of the New Psychology.

**Self-Activity.**

The great fact to be kept constantly in mind in the study of Psychology is the existence everywhere of Self-Activity. Self-Activity means the Self-Originating Activity found in all life which works from within to accomplish certain results on the environment without. We see it in Nature, in the plant consuming its food supply from without. We see it in a higher degree in the animal world, which not only takes in food from without, but reproduces and constructs with the additional powers of locomotion and feeling. Still higher comes man, having all the preceding powers, with reasoning and creative faculties added. The highest Self-Activity is God, the only absolute Self-Originating Activity, the ultimate well-spring of Self-Activity below.

We may even go further than this, and speak of intelligence in all creation. It may be one of the forces in crystallization under which every crystal assumes its own form the world over, and that form so definite and so absolute that no two crystals of different salts are absolutely alike. The crystal of sodium chloride or common salt (NaCl.), differs absolutely from that

of sodium sulphate. So again the inorganic crystals differ from the organic. Whether we call this force a *Vis Internus* or *Vis Externus,* it makes no matter. It is a kind of intelligence —not mentality, but intelligence—a kind of self-activity.

In the Vegetable Kingdom it is clearly seen. Professor Mark Baldwin produced a book on INTELLIGENCE IN PLANTS AND ANIMALS. Some plants have a highly organized nervous system, like the sensitive plant. The roots of a willow tree will travel a long distance in the ground in search of water. A root will approach a stone and turn before touching it, with a layer of earth between it and the stone. It is said by botanists that each plant has its own angle peculiar to itself, at which every twig at first branches off. The branches may turn upward or downward or sideways later, according to the results of environment, as, for example, to gain the light or to avoid another tree, or a house, but the hereditary angle is always the same. Thus in every stage of nature in her evolution, we see self-originating power. The great practical result of this primary doctrine of self-activity is that no Impression can ever be received by any living thing without a corresponding Expression. Nothing is ever seen, felt, touched, tasted, heard, known through any of the five senses that does not at some time, in some way, result in an Expression. Without it there could be no Education.

### Evolutionary Remains.

President G. Stanley Hall said in THE PRINCIPLES OF RELIGIOUS EDUCATION: "Now when we look at the Child, what do we find? We find this great result, which came with surprise to many of us as it slowly dawned, and as the hand mounted up it became so formidable that not one single person here can look the facts in the face and get the common information that is now available, without accepting it. It is this: that the child normally represents the history of the human race. That is, it has, in its early stages, a great deal of the animal about it. There is a great deal in its physical and psychical nature that suggests the higher animals. We know that every child has at least 133 rudimentary organs in its body (so-called), which are atrophied, and which suggest that something a little like what the evolutionists tell us must be true. Why is it, for instance, that a few months

before birth I had an immense organ for breathing in the water —complete gills—which gradually transformed, so that soon after birth the upper part of them had been twisted around into nostrils, the lower part had been turned around and grown into vocal chords, another part had been spiralled around into cochlea, or the organs of hearing? Why is it that I was a gill-breathing animal at one time, suggesting aquatic life? Why is it, too, that the infant has all the caudal appendages? Why is it that we have the vermiform appendix, and why all these 133 different organs, of absolutely no use, but many of them a positive disadvantage in our human stage? What do they mean? They mean that we pass up the whole history of animal life, and that from the time a few months before birth, up to maturity, every child represents in his history every stage of animal life as repeated since the world began. You and I have all been a union of similar organs: those organs have divided, and those halves divided again, until at last it has appeared that we were going to be an invertebrate, then a protovertebrate, then a metazoan, then a vertebrate, and then one of the higher vertebrates, and then a quadrumanal, and then a bimanal creature, and finally a man, and then, perhaps, a man of high character."

This is known as *the Recapitulation Theory,* and will be referred to more fully later on. Its significance here is to show the continuity of life in its development.

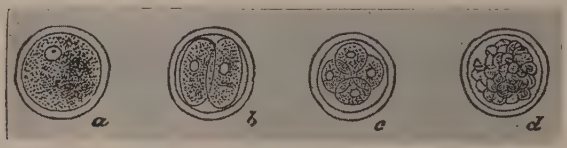
**The Lowest Form of Life.**

The lowest form of life, practically speaking, would be a single-celled animal, like the jelly fish, one of the monera. In it we can see in embryo many of the powers later developed and specialized in the higher stages of evolution. Picture a tiny jelly fish under the cover glass of a microscope, a mere bit of protoplasm. Place near it, but not touching it, a tiny crumb of bread. The jelly fish is merely protoplasm and nucleus. It has no eyes, no fingers, no hands. It presently senses the crumb of bread. Out shoot the pseudo-pods, its false legs, really portions

Cut No. 1. *An Amoeba.*

of its own body. As it projects itself towards the bread, it draws a corresponding mass of protoplasm from its former position. Presently the bread is surrounded, and in a short time begins to disappear, becoming homogeneous with the protopasm of the jelly fish. Thus, *sans* eyes, *sans* hands, *sans* mouth, *sans* teeth, *sans* knife and fork, Mr. Jelly Fish has devoured his meal. This is the lowest form of life, of self-activity. As we go higher in the scale, cells are not only massed together and multiplied, but differentiated in character.

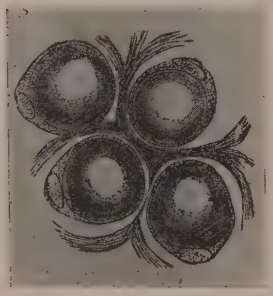
There are various ways of self-growth and multiplication. The most common way, however, is by simple fision or division




CUT No. 2. *Cell—Division and Development.* (*After Frey.*)

—as the single cell divides in half, then those halves again divide, making four, then eight, etc., until the cell wall contains a mass of tiny cells resembling granulations.

In the animal kingdom there are several hundred kinds of cells, each with its peculiar characteristic formation and its nucleus. One of the great essential laws of reproduction is that cells can only reproduce their kind. Liver cells can reproduce liver cells only; spleen cells, spleen cells—liver cells never reproducing spleen cells, and *vice versa.*

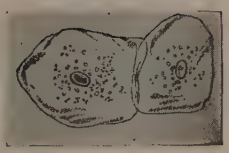


CUT No. 3.
*Ordinary Fat Cells.*
(*After Klein.*)

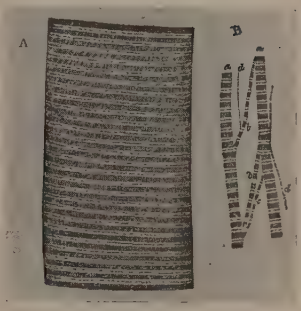
**Types of Cells.**

Just glance for a brief moment at some of the types of cells making up the wonderful bodies of the animal kingdom.

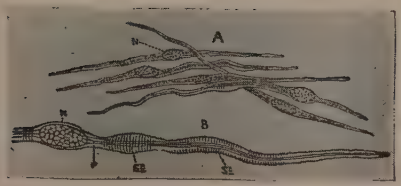
When we add adipose tissue—that is, become stout, the fat cells are mere globules of oil, like the accompanying picture. The epithelial cells that line certain portions of the body within



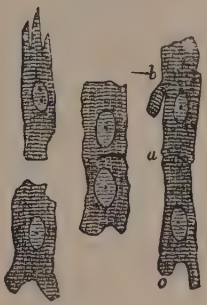
CUT NO. 4.
*Epithelial Cells.*
*(Henle.)*




CUT NO. 5.
*Voluntary Muscle Fibres.*
*(Sharpey.)*




CUT NO. 6. *Involuntary Muscle Fibres.*
*(Klein and Noble Smith.)*

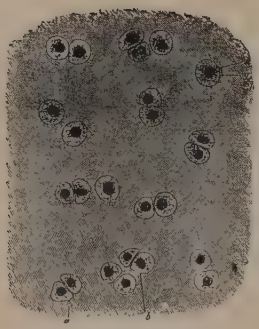



CUT NO. 7.
*Heart Muscle Fibres.*
*(A. E. Schäfer.)*

and form the skin without are next shown. There are three kinds of muscle cells—Voluntary, Involuntary, and the Heart muscle cells. All of them differ in form. Each is so specialized that it can produce its own kind of muscle cell only. Two of them, the Voluntary and Involuntary, are shown above.

Cartilage cells are also peculiar, and when cartilage cells are hardened by the introduction of lime, they are turned into bony tissues. (Figs. 8 and 9.)

There are many other kinds of cells, such as the simple tissue of the lungs, connective tissue, ciliated cells, nerve cells, etc. Then there are the cells that are found in the organs, such as the liver, stomach, kidneys, spleen, thyroid gland, etc.



CUT No. 8.
*Articular Cartilage.*
*(A. E. Schäfer.)*

CUT No. 9. *Bony Tissue.* *(Sharpey.)*

Let us see how the *same* kind of cells are planned to work together. Here is a group of ciliated cells, such as are found in the lungs, the nose, and certain other portions of the body. The little ciliae move in rhythm, first turning toward the fluid or solid to be pushed along, the one cell bringing it over to the second, the second to the third, until in perfect rhyme it is passed along. The same action is seen in the œsophagus and

CUT No. 10.
*Ciliated Cells of the Tyach a.*
*(Kölliker.)*

CUT No. 11.
*Hair Follicle, Showing Hair.*
*Root and Sweat and Sebaceaus Glands.*
*(Gray.)*

the intestines, where rhythmic muscle-motion, like the stripping of a hand in milking, passes the material along. (Fig. 10.)

Still again we find the assemblage of *different* kinds of cells for a single specialized work. In the accompanying dia-

gram of a hair follicle, we see the hair, its root, the fatty tissue around it, the connective tissue, the little oil gland and the sweat gland, all united for a definite work. (Fig. 11.)

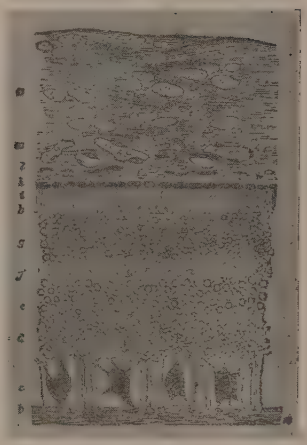
In the next three pictures are shown the union cells of similar or different character in an *organ;* first, a cross section of the Thyroid Gland, then the Salivary Glands, and third, the wonderful Retina of the Eye, where over twenty layers of different cells

Cut No. 12. *Thyroid Gland.* (*Alcock.*)

are massed in the tiny, tissue-like layer on which the images of the eye impinge. (Figs. 12, 13, 14.)

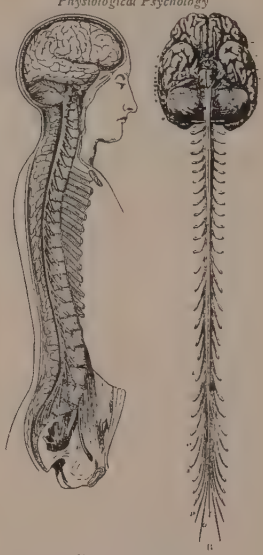
It is as if we had a regiment composed of white men and yellow men and black men; of large men and small men; of English, and French, and Italians, and Russians, and Indians, and Chinese, and Japanese, and Africans; of fat men and thin men; of tall men and short men, of all languages and races, yet, as one man, under the one general, obeying the one word of command. So we have in our body thousands of millions of cells of many different kinds, with varying functions, all under the

Cut No. 13.
*Salivary Gland.* (*Kölliker.*)

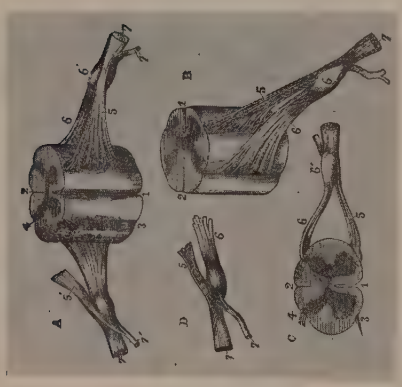


Cut No. 14.
*The Human Retina.* (*Pye.*)

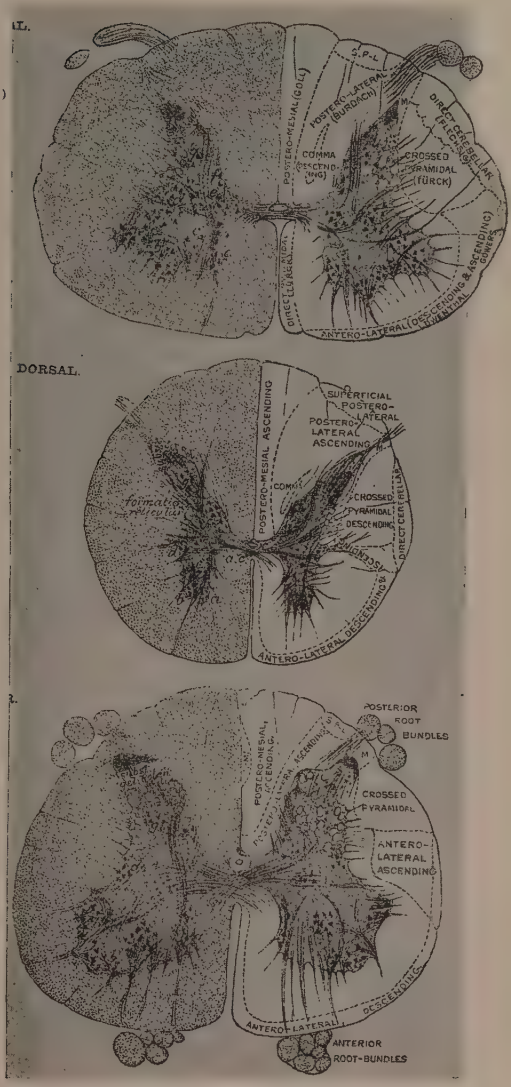




Cut No. 15.
*Brain and Spinal Cord.*
(*Von Gehuchten.*)



Cut No. 16.
*Sections of the Spinal Cord.* (*Thomson.*)




Cut No. 17.
*Sections of the Spinal Cord.* (*A. E. Schäfer.*)

mandate of one *Ego,* all inervated by nerve-telephone wires, whereby they act as a unit in the great machine.

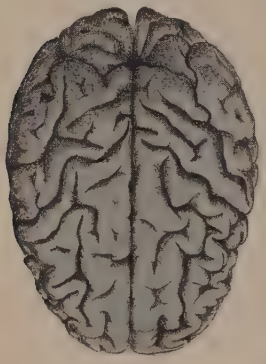
**The Nervous System.**

We give a diagram of the spinal cord and the brain, together with cross-sections of the spinal cord. (Figs. 15, 16, 17.)

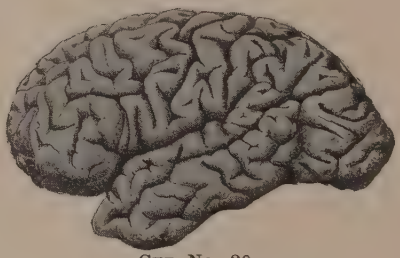
If we consider the evolution of the brain, we shall find that it is really the spinal cord turned in upon itself, after the fashion of a cockle-shell wound around in a spiral.

Cut No. 18.
*The Evolution of the Spinal Cord.*
*(Smith.)*

Looking at the cross-section (Fig. 21), the dark gray matter is shown in the margin, and the white matter, really the fibres of the brain cells, is in the centre. In the very centre is seen the hollow canal which runs all through the spinal cord. Looking again at the spiral and keeping in mind that it represents the spinal cord as seen at the cross-section, one can readily understand how the gray matter will be found on the surface or cortex and in the interior. All the white matter will be found, therefore, in layers around the hollows formed by the division of the canal in the brain. As a matter of fact, germs can travel in the fluid of the canal from the lowest portion of the spinal cord to the centre of the brain.

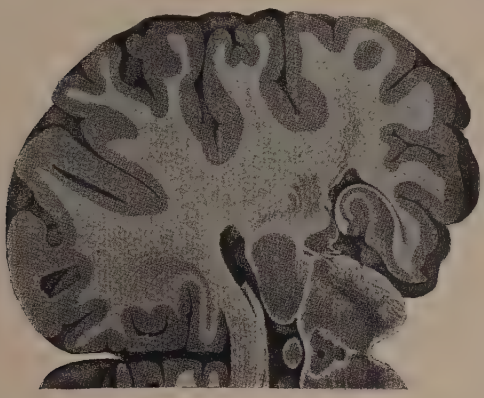


Cut No. 19.
*Cerebrum from Above.*
*(Van Gehuchten.)*



Cut No. 20.
*Cerebrum from Side.*
*(Van Gehuchten.)*

The brain is shown from above downwards and from fore and aft. The two hemispheres from above downwards resemble an English walnut, excepting that the convolutions are not the same. The convolutions are indicated where the gray matter dips down into the white matter in folds. The cross-section shows how that dipping occurs and indicates roughly how the fibres run. While the weight of the entire brain is only about one forty-second of the weight of the entire body, it has been calculated that the supply of blood is one-eighth of that used by the whole body. How essential this supply of blood is becomes evident if it is in any way interfered with. Stop any one of the great arteries leading to the brain and consciousness is at once dissipated. Dr. Lombard found that the temperature varies rapidly, though slightly, during waking hours. He found that a noise or anything that attracted attention would produce an elevation of temperature. The rise of temperature is also produced by thought or emotion. Mosso, the Italian investigator, found, with careful balances, that the weight of the head increased in direct proportion to the profundity of thought, showing that the blood flows more rapidly to the brain when one is thinking.



Cut No. 21.
*A Section of the Cerebrum. (After Edinger.)*

**Weight of the Brain.**

M. Mathiega, an anthropologist of Prague, has settled by experiment beyond doubt the long asserted fact that the weight of the brain of educated persons is greater than that of the common crowd. He took the brains of 235 persons between the ages of 20 and 60 years, of varying occupations and intellectual culture, and found that the brain of the day laborer

weighed 1,400 grammes; workmen and unskilled laborers, 1,423; porters, guardians and watchers, 1,436; mechanics, 1,450; business men and photographers' assistants, 1,468, and physicians and professors, 1,500.

These statistics show that the weight of the brain increases in gradual progression. True also is the fact that the sale of alcoholic drinks is not conducive to cerebral development, as shown by the light weight of the brains of brewers, beer-shop keepers, and waiters.

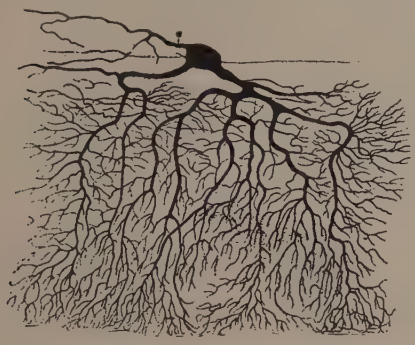
Madison C. Peters says: "The number of bones in the human body is variously estimated, say, two hundred and forty (the bones vary in different periods of life, several, separated in youth, being united in old age); these bones have forty distinct indentations, four hundred and forty-six muscles within, so that the bones and muscles have upwards of fourteen thousand indentations. There are not less than ten thousand nerves, with an equal number of veins and arteries, one thousand ligaments, four thousand lacteals and lymphatics, one hundred thousand glands, and the skin contains not less than two hundred millions of pores, all of which are so many avenues of health or sickness, life or death.

"The heart, about ten ounces in weight, contracts about four thousand times every hour, and through it during that period passes two hundred and fifty pounds of blood, while within the compass of a day it makes more than one hundred thousand pulsations and in a year more than thirty-six millions; it performs more than one-fifth of the mechanical work of the body, exerting a force that would lift its own weight 13,000 feet every hour."

### Neurones or Nerve Fibres.

It would be hopeless to try to describe the practical infinitude of the nerve cells or neurones that transmit stimuli here and there. Even if we knew the exact arrangement of each neurone in a man's brain, it would take a model as large as S. Paul's Cathedral to make them visible to the naked eye. Consider that, counting at the rate of fifty a minute, it would take a man working twelve hours every day over two hundred years merely to count the nerve cells of one man. Dr. Thorn-

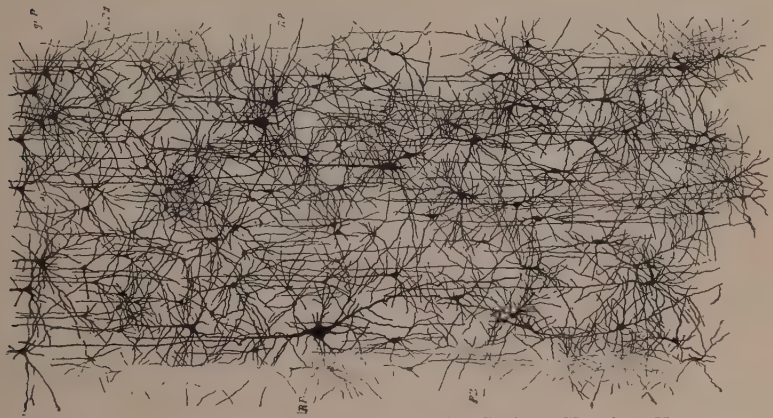
dike's latest figures are that the nerves, as estimated, number three thousand millions of neurones. "Each of these is itself a complex organ, and is often capable of many connections. Since it would take three lifetimes to merely count the neurones and probably the lifetimes of three Melchisedecs to count their connections, it is evident that the brain is complicated enough to register the richest and most active human experience."



CUT NO. 22. *A Nerve Cell.* (*Kölliker.*)

An individual nerve cell is now shown. There is seen the cell body, the nucleus and some of the many branches. Generally speaking, the cell bodies are placed towards the surface of the spinal cord and the cortex of the brain, and the fibres hang downwards. The grey matter is really caused by the mass of the dark cell bodies, while the white matter is the fibres.

If the brain cells were all placed on the same plane, we would get a diagrammatic scheme like the following; but as they



CUT NO. 23. *A Section Through the Brain Cortex, Showing Nerve Connections. Diagrammatic.* (*Kölliker.*)

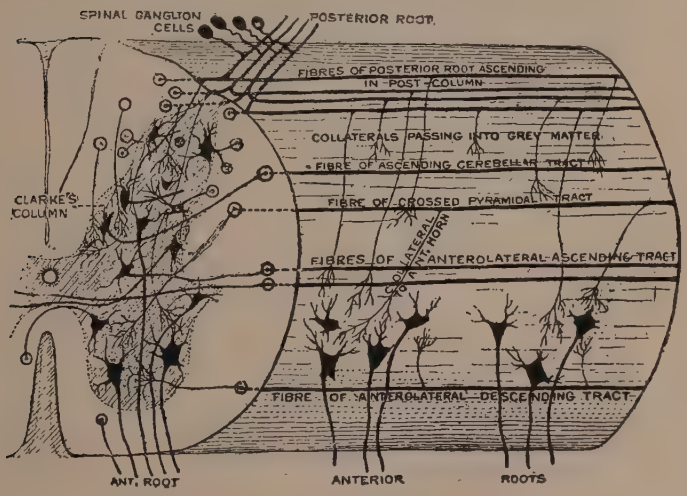
are not on the same plane, we really secure a picture like this one shown. (Cut 24.)

It is as if we were to drive a cleaver through a basket of apples: one would be cut through the skin, another through the stem, another one would be shaved off at the lower end, the fourth would be cut through the centre one way, and the fifth through the centre another way, and the sixth half-way between. So that we would really get all shapes in our sections. Cell bodies are embodied in the general mass of the brain cortex, or rather of the margin of the spinal cord as it has been wound around in the spiral evolution of the brain. Looking again at the diagrammatic scheme of the connection of the brain cells, it will be seen that any cell theoretically can reach any other cell. Theoretically speaking you can go to any local country telegraph office and reach any other station in the entire world. Potentially you are in connection with the world. So potentially any cell of the body of any kind can be reached by sending currents from any other cell. You can almost direct your blood by your mental power to any portion of the body. The impressions from the most remote section are received promptly through our nervous telephone system at headquarters, acted upon, and the corresponding command or judgment telephoned back to the sending section.

Cut No. 24.
*The layers of the cortical gray matter of the cerebrum. (Meynert.)*

Individual nerve fibres are shown, indicating the Insulating Sheath, the Medulla and the Nodes (Nodes of Ranvier). Each section of a nerve is called a neurone. We see a direct analogy in our present telegraph and telephone systems, under which we have our wires with their insulation and the relay stations at every little distance. (Cut 25.)

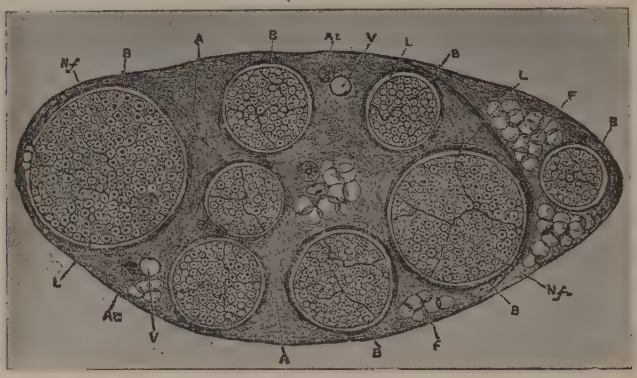
CUT No. 25. *Diagram Showing Neurone Connections.* (*Smith.*)




CUT No. 26. *Diagram Showing Ascending and Descending Columns.* (*A. E. Schäfer.*)

In Cut No. 26 we are given an idea of a single nerve trunk in which are seen bundles of nerve fibres. Some of these nerve fibres are ascending; that is, afferent, or going towards the brain; and some are descending, that is, efferent, or going away from the brain.

In the picture of a cross section of a spinal cord, we have indicated how these different fibres are placed in a different locality, so that were we to cut a section of the cord with a knife, the resulting decay or degeneration of the nerve fibres would



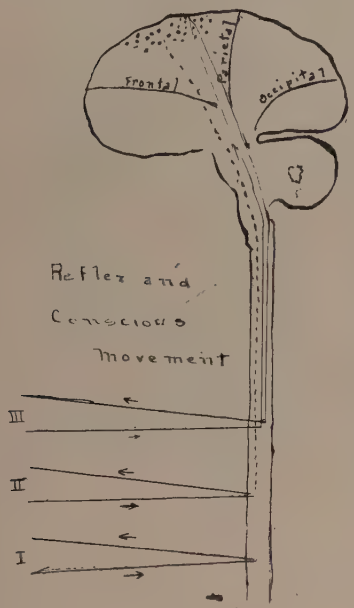

Cut No. 27. *Nerve Trunk Showing Bundles of Nerves.* (*Harris.*)

differ. In those portions where the descending nerve fibres run the decay would be downwards, away from the brain; in those sections where the ascending fibres run the decay will be upwards, or towards the brain. So fibres can carry impressions only in their own direction, and, so far as we know, the nerve currents cannot be reversed. This bundling of fibres with the double insulation on the surface corresponds to the large subway pipes in which our telephone and telegraph wires are buried in New York City.

All along the spinal cord are little brains, portions of the nervous system presiding over special functions. Such, for example, are the centres devoted to breathing, to the action of the heart, to the acts of Nature.

We may have three different processes as a result of an im-

pression from without: (1) The impression may come from along a nerve to the spinal cord, and unconsciously the expressions go out along another nerve fibre, resulting in an action. An example of this is the involuntary extension of the arm to break a fall. (2) An impression is received, acted upon by involuntary reflex, and then, after the action, telephoned to the brain, as shown by the diagram. The action proceeded from the spinal cord, but the knowledge of it went to the cerebrum. (3) An impression is received from without, telephoned through the spinal cord to the brain, under a deliberate *fiat* of the will, so that through the efferent nerves an expression results. We call these three kinds of actions Simple Reflex, Involuntary, and Voluntary.

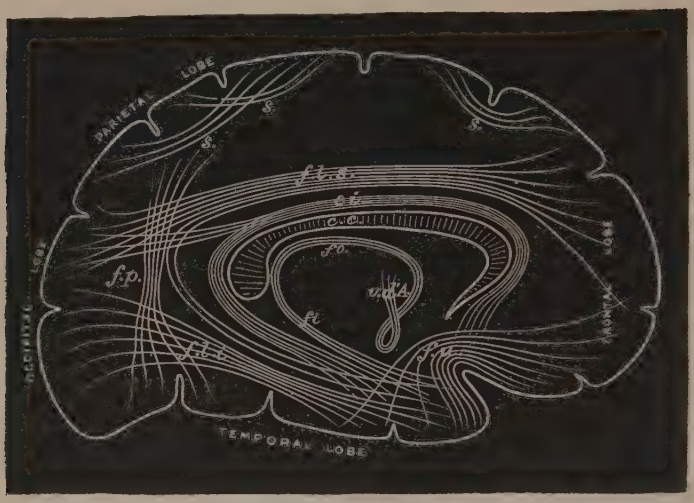



Cut No. 28. (*Smith.*)

**The Localization of Functions in the Cerebrum.**

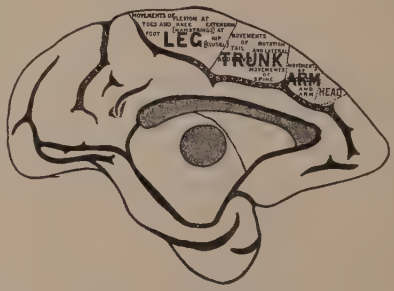
This has been proved by study and experiments. There is a consensus of opinion that the thin gray rind of the cortex is definitely specialized. Two facts have been proved: the higher an animal stands in the grade of intelligence the more numerous are the folds and convolutions of the cortex (there are, however, a few exceptions to this rule); the cerebral functions have been definitely localized along certain portions of the cortex. There are sensory and motor nerves, that is, those that minister to sensation and those that minister to motion. Some of the efferent nerves are motor and some are not. Some of the motor nerves are voluntary and some are involuntary. Moreover each motor nerve is connected with some particular muscle, not with the muscles in general, and precisely as the motor nerves are each

of them connected with some particular muscles, so they have their origin in different parts of the brain. (Fig. 29.)




Cut No. 29. *Association Fibres in the Cerebral Hemisphere.* (*Shäfer after Meynert.*)

Two diagrams of the localization of these motor functions are shown, the one showing the localization on the interior sur-



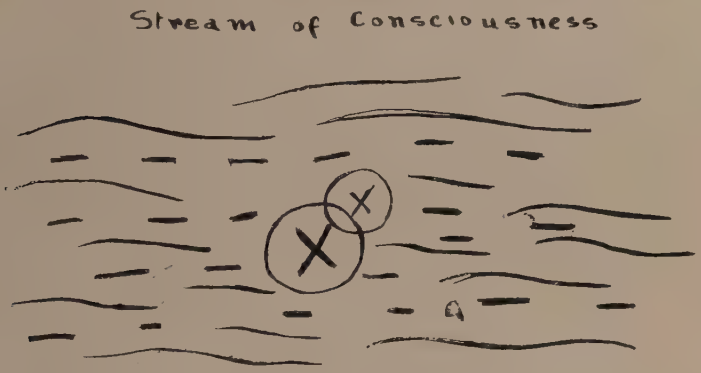

Cut No. 30. *Localization of Cerebral Functions.*

Cut No. 31. (*Schaefer and Horsley.*)

face of the cerebrum, and the other along the median line as the cortex dips down into the hemispheres.

**Stream of Consciousness.**

Professor James, the originator of the most striking example that we have to explain mental workings, likens them to successive sets or waves of feelings, of knowledge, of desires,




Cut No. 32. (*Smith.*)

of deliberation constantly passing and repassing. On the surface of the stream float sticks and straws. Sometimes one idea is prominent, sometimes another. No one idea stands alone. The

Cut No. 33. (*Smith.*)

thought is always complex. Sensations of our body, memories of distance, feelings, desires, all grow into one general thought of the moment. One can stand on the shore and fix the eye

upon a particular stick, as it floats along. That represents the thought in the *Focus or Centre* of attention.

So in the ever-flowing stream, the most striking thought is the brightest in the centre, while the others are grouped around it in the fading margin—other sticks, as it were, further down the stream. This *Margin or Fringe,* which is faint at first and hazy, is liable at any moment to be seized on by our attention and brought into the centre. Giving attention to any subject is bringing it into the focus of our attention and holding it there.

*Two great laws can be illustrated by this idea.* (1) The thoughts that are present in this ever-flowing stream have been caused by the thoughts that have gone. This seems easy to understand. One can trace back, step by step, each thought from the present one, and see how each in turn has been caused by and is dependent upon its predecessor. (2) But the second law is harder to understand at first. It is, the thoughts that are coming have been influenced by the thoughts that are here. "What!" you may ask, "do you mean to say that thoughts yet unborn are influenced by the thoughts I am now thinking?" Yes, in a way, because it is not so much the single thought as a group of ideas. It is states of mind rather than an idea. Why is it that we can say, starting from the same word, "Our Father who art in Heaven," or "Father, whate'er of earthly bliss Thy sovereign will denies"? Why is not the word "Father" followed by the same sequence of words in every instance? It is like the constellation of the Great Dipper, where the stars are always in the same relation to each other, or like the mast of a ship, which is visible before the hull comes into view. So thoughts are below the threshold of consciousness with a small portion of the group of ideas appearing gradually into the consciousness. As Professor Adams puts it: "Other ideas, weak in themselves, owe their recall to the influence of their friends. The masses of ideas of which we have already spoken come into consciousness, or are driven from it, in a body. If for any reason one idea belonging to a mass finds its way into consciousness, it forthwith drags in a whole mass along with it. This is known as mediate recall, because certain ideas are recalled by means of, or through the mediation of other ideas. If in Sun-

day School we use the word Saint Peter, we find that the whole mass of ideas connected with Saint Peter's life and character swarms into the consciousness of the older pupils. These ideas are raised by mediate recall, the words Saint Peter being the means."

*James gives four characters to this consciousness:* (1) Every "state" tends to be a part of personal consciousness. We know that the thought is our thought, and know ourselves as thinking it. (2) Within each personal consciousness states are always changing. No state once gone can be recalled and be identical with what it was before. It may concern itself about the same object or the same quality, or the same species, but it is not the same state. It does not occur in the brain precisely as it was before. To be an identical sensation, it would have to occur again in an unmodified brain, which is a physical impossibility. (3) Each personal consciousness is successive, continuous. There is no break or breach or interruption. There is no time when we are not thinking, even though we are asleep and seemingly dreamless. The stream of consciousness, at any rate in the Sub-conscious Self, is continuously going on, and all times in our lives we are conscious that the stream of our life-thought has been continuous. (4) The stream of consciousness is always interested more in one part of its object than in another, and welcomes, or rejects, or chooses all the while it thinks. The phenomena of selected attention and deliberation are seen. Accentuation and emphasis are noted in every impression we have. We find it impossible to dispense our attention impartially over a number of impressions.

**An Illustration of the Fringe.**

Each mental process occupies a certain time, during which it wakes, intensifies, culminates, and wanes. Let the horizontal line of your figure be the line of time, and the three curves, beginning at 1, 2 and 3 respectively, stand for the mental processes. The process for 1 has not yet died out, and the process for 3 has already begun when the thought for 2 is culminating.

Each apex corresponds to the focus and the rising and falling curves of the fringe. It is somewhat like the over-tones in music, for they are not separately heard by the ear, but blend

Cut No. 34. *The Curves of Thought.* (*James.*)

with the fundamental note and suffuse and alter it. It really means the thought and its relations, the thought being the focus and the relations of that thought being the fringe. Words in every language, for example, have acquired, by long association, a mutual repugnance or affiliation to each other, so that a word out of place, as a word of another language in a conversation, gives a feeling of discord and repugnance. Our understanding of a French sentence never falls so low that we are unaware that the words linguistically belong to the same language.

### Thinking.

Not all images or ideas that come into the mind need be dated. They may be mere pictures of an object, or of a class or of a type of objects. If the object be a picture of an individual thing it is called a product of the imagination. If it be a type or class, we say it belongs to a conception or is a "Concept." We may call both ideas. As Professor Adams says: "A general statement is, in fact, a rule or law expressed in ordinary language. But some general statements are more universally true than others. Triangles have three sides is a statement that is always true, while to the statement drunkards are poor, there are some exceptions. Yet it is very convenient to use general statements, even if they are not true in every case. It is worth while knowing and saying that drunkenness usually ends in poverty and degradation, even if all drunkards do not reach these lowest depths. So valuable are general statements, that it is no unfair test of the intellectual standing of an individual or a society to note the proportion between particular and general statements in conversation. If the talk is all about particular persons and things, and especially if it is full of personal

pronouns, it is not of a high kind. Thoughtful people are never content till they can speak in general terms; their conversation consists in stating general rules and examining their truth. The knowledge that is power is the knowledge of laws, not of particulars."

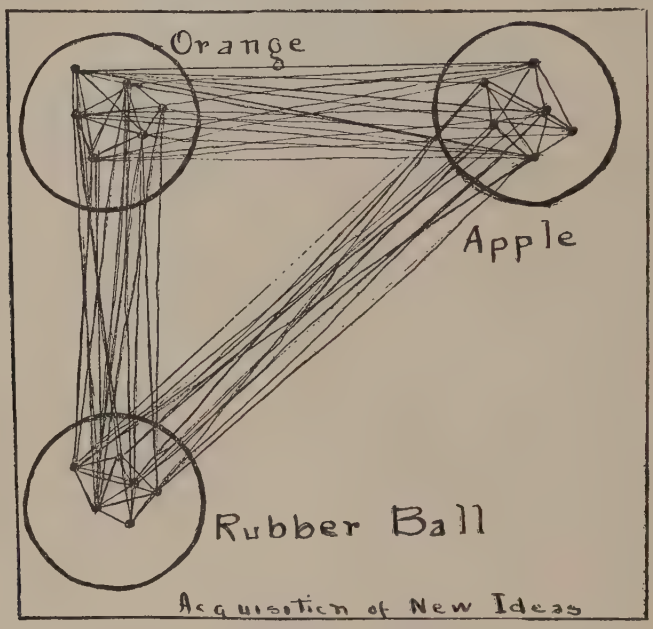
Our Education or Life Experience—in fact, our Environment—fills the mind with a vast army of ideas, and in one sense Education is but the grouping of a useful type of ideas, and the lack of Education is having failed to acquire them. A certain definite order is pursued by Nature in the way our minds group these ideas, so to say, for the *entrée* of certain ideas before a definite age. We shall deal with this order under stages of mental development.

False, crude, fantastic ideas are conveyed by too early and injudicious teaching. "Forcing" a child is dangerous, not merely to the health, but to the mind as well.

When Ideas come into the mind they are *associated.* We will see this under the illustration of the apple in Apperception. The Stream of Consciousness is ever flowing on, and every wave in it is, in some way or other, determined by the character of the waves just passed; and it, itself, influences the waves that follow. These ideas seem to be selected according to (1) Similarity and Analogy, where the mind calls upon an idea in the stream, because there is some likeness, or repetition, or analogy in it to something in the thought just passing. We flow along, rapidly flitting from thought to thought; so that we can frequently trace back clear connection between our ideas. (2) Contiguity, where the mind tells us that the objects thought of in a particular thought were next to the object recalled from a previous experience. The Alphabet and the Lord's Prayer are familiar examples, cited here by James. We thus build up useful systems of association by the orderly acquisition of new ideas, and readjustment of thoughts already acquired.

As an illustration of thinking, let us make a diagram of a small Cross Section of the Brain, and let each dot stand for one element in an idea. Let us suppose that a small child has already become acquainted with a large gray rubber ball. We now introduce him to a small red apple. The thing that strikes

his eye first is the color, then the shape, and as he relates the new to the old (and nothing can be known save by comparisons with former knowledge), he is about to say that this is a red rubber ball. The size does not bother him, because he merely thinks it is a small red rubber ball. Lines of association, telephone wires




Cut No. 35. (*Smith.*)

as it were, are set up between the cells containing the ideas of the redness and roundness of the apple and the cells containing the ideas of the grayness and roundness of the rubber ball. Each cell is connected with every other cell, and so he proceeds to add to his knowledge the slight differences in shape between the apple and the rubber ball, as by the stem and lower end of the apple; the new knowledge given in the smell as compared with the smell of the rubber ball; the smoothness of the rubber ball, as compared with the stickiness of the apple; the incompressibility of the apple, as compared with the compressibility of the rubber ball, and finally the taste of the one as compared with

the taste of the other. Comparing it with the other, he first sees the resemblances (synthesizes), then he sees the differences (analyzes), and finally learns by this comparison that an apple is different from a rubber ball. In the same way he might learn about an orange, and compare that again with the apple and the rubber ball. All knowledge, therefore, comes from grafting the unknown to the known.

**Apperception.**

Gregory explains it this way: "Knowledge cannot be passed from mind to mind like apples from one basket to another, but must in every case be re-cognized, re-thought by the receiving mind. All telling, explaining, or other acts of so-called teaching, are useless except as they serve to excite and direct the pupil's voluntary mental powers. The teacher is a sympathizing guide, whose familiarity with the subjects to be learned enables him to direct the learner's efforts, to save him from the waste of time and strength, or needless or insuperable difficulties, and to keep him from mistaking truth for error. But no aid of school or teacher can change Nature's modes in mind work, or take from the learner the lordly prerogative and need for knowing for himself. The eye must do its own seeing, the ear its own hearing, and the mind its own thinking, however much may be done to furnish objects of sight, sounds for the ear, and ideas for the intelligence."

Roark writes: "It is only classified knowledge—that is, knowledge placed in its real relations—that can be most effectively retained and produced for use. Unclassified knowledge is almost useless. Some minds seem to be mere junk-shops of knowledge, filled with fragments and scraps of learning, tumbled together as they came, with no orderliness or method in their arrangement. Others are like a well-arranged, well-kept museum, where everything is properly named and classified, and where everything can be got without delay and with small effort."

Perhaps the clearest explanation of all is given by Miss Slattery in her well-known illustration: "One winter night I hurried around the corner through the drifting snow into the chapel, where the warmth and light, the flowers and pretty

dresses made a most interesting contrast to the cold and darkness outside. It was a monthly social, and after an hour of conversation and refreshment there was an entertainment, to which I failed to listen except now and then, though it was a good one. I did not listen because I had learned a lesson in psychology that evening in a new and forceful way, and I could not resist thinking about it.

"I had noticed as the different people entered the room how each hesitated a moment on the threshold and looked about him. Perhaps he nodded to one or another, then, entering, sought some interesting group, joined it, and in a few moments became a part of it, sharing its laughter and fun. Some of the groups were large, others of two or three. Some stood about in the centre of the room, and others took chairs and withdrew to a corner. Here and there were the 'wanderers' drifting about from group to group, spending a few moments with each. But I was especially interested in a man who came in alone, hesitated quite a long time at the open door, walked about, put his hands in his pockets and stood quietly observing it all. When I thought of him again half an hour later he was passing through the hall and went out the side door. My lesson began.

"The room was no longer a room, but the human brain with its mystical 'grayish matter and cells' of which we speak so easily that we forget the marvel of it all. And the people were no longer people, but Ideas hesitating at the threshold. I saw each new arrival from the world without entering the brain. Here was an Idea coming alone, waiting a moment, then joining quickly and easily the group in the centre, soon to become a part of it. I saw another Idea join itself to a small group in the farthest corner, and a third wandering about, associating with first one and then another of the central groups. Yes, and I saw a fourth enter, stop a moment beside the various groups, hurrying on each time, until when I looked for it, lo, it had gone through some side door. Why had it gone? For the very same reason that the man left the chapel. It found no group in which it belonged, no associates, nothing to which it might attach itself. There seemed to be no place for it, and it went out.

"As I thought about it, I seemed to see as a new revelation the old law of 'Association of Ideas' with which I had been so

long familiar—an explanation of the reason why children seeming to know, and even to repeat, certain facts in history, geography or Bible study, knew nothing about them two days later. The fact had gone, the knowledge poured in had vanished, largely because it was unconnected, isolated material unable to find any group with which to associate itself. If this be true, what must I do? The answer is plain—attempt to teach in such a way that the new Idea which I present shall be associated with some Idea already in the mind, that when it enters it may find a group of kindred Ideas ready to welcome it."

**Apperception Explained.**

This is rather a hard name for a simple thing. It is merely the process by which new knowledge is introduced into the mind by connecting it with that already there. An impression no sooner enters our Consciousness than it is drafted off in various directions, making associations with former knowledge and impressions already there. If I mention the word "Apple," it will recall to your mind the taste, appearance, and form, either of all apples in general, or of some particular apple that you remember. You can only understand what I mean by the term "Apple" by having this previous knowledge. If you have never experienced an apple, I can only make myself understood by comparing the apple to some fruit you have known about. This process of joining the new to the old is called *Apperception.* It is really the point of proceeding from the known to the unknown. In later life, the tendency to leave the old impressions undisturbed by new ideas leads to what we call "Old Fogyism," or Conservatism. (The chapter in James' book, dealing with this subject, is most delightful reading.)

We might put it in another way by saying that a new idea corresponds to a new person coming into a room unacquainted with anyone there. Step by step, he is introduced to this one and to the next and to the third, until he has met everyone there. When he is fully introduced to everyone, he is known by everyone. He is the new idea received by and amalgamated with the old ideas already present. This process of Apperception really means the association of ideas. . . . .

**Realizing an Idea.**

As Professor Adams says: "We may be said to realize an idea when we give it our full attention, and let it develop its full meaning, and exercise its full force upon us. Some ideas realize themselves within the mind itself: they exhaust themselves by becoming distinct and vivid: they require nothing further. If we have a clear and vivid idea of red, for example, we are satisfied, we ask no more; the idea leads to nothing beyond itself. But if the idea of an action becomes vivid in the mind, there is a strong tendency for that idea to pass over into action. If we think earnestly about a certain action, we find ourselves impelled to perform that action. If you make a clear picture in your mind of yourself performing some action, you will find that the longer you dwell on this picture the stronger becomes your inclination to perform the action, and if you retain the picture long enough, the inclination becomes practically irresistible. This fact explains whatever is genuine in those parlor tricks generally known as Thought-reading.

"To the teacher the moral application is obvious. Temptation really consists in the effect of an idea to realize itself. If the idea is evil, then the temptation is to evil; but the teacher ought to remember that the same force may be used towards good. We may be tempted to good as well as to evil. The teacher's fight must be to put good ideas into the mind, and keep them there; he must be concerned more with good ideas than with evil ones. The moment the teacher speaks of an evil idea, he increases its presentative activity, and thus, to some extent, aids it to realize itself. We must fight evil indirectly by supplying ideas of good. This is the teaching of S. Paul when he says, 'All uncleanness or covetousness, let it not be once named among you.' We must nurture the mind with ideas of good, and starve it in respect of ideas of evil.

"Not only must a place be prepared for the new idea, but, if possible the need for it should be made prominent. Advertisers understand this principle. Some years ago the whole country was flooded with large placards on which was printed nothing but a large Oxford frame in black. A week or two later the placards were replaced by others in which the words were printed within the frame: 'Watch this frame.' In due

course, a third placard appeared, containing a simple advertisement that would, under other circumstances, have attracted little attention, but that, thanks to this careful preparation, had a wonderful effect."

Dr. Scripture of Columbia University states the same truth even more forcibly: "Every idea of a movement brings an impulse to movement. This is especially prominent in the many individuals who cannot keep a secret. The very reading and thinking about crimes and scandalous action produces a tendency to commit them. In some persons this influence is quite irresistible. As soon as one bomb-thrower attacks a rich banker, everybody knows that in a week half a dozen others will do the same. No sooner does one person commit suicide in such a way that it is strikingly described in the newspapers, than a dozen others go and do likewise."

**Stages of Thinking.**

When sensations come into the mind through perception, they go through the several processes of Attention, Analysis, and Association. We can represent this process by the four divisions of thought. (1) *Sense perception.*—This is the first stage of thinking and cannot properly be called "thinking," for, though our minds are acting, it concerns sensation practically sub-conscious and never entered into real consciousness. When, however late, the small child realizes its sensations, it at first does not combine them. Each sensation stands alone and unrelated. )2) *Understanding* analyzes and combines sensations (Synthesis), and secures Perceptions. Thus, I see a pear. Its weight and smoothness reach my mind through the touch; its size, color, etc., enter my mind through the avenue of the eye; and its taste through the mouth; and so I receive my idea of a pear as one of the fruits by the combination of the multitude of single sensations. We gather the general idea with each kind of sensations acting from a particular point. Thus no reader sees all the words on the page, nor more than one-half of the letters in these words. (3) The next stage of thought is *Reflection,* combining Analysis and Synthesis. It reaches principles and laws. It is the clearing-up time, the *Aufklärung* of the Germans. It asks, "How?" and "Why?" (4) The highest stage of

reason is *Philosophic Insight,* which sees the cause of all things, namely, God. It sees the world as explained by the principle of Absolute Person. Reflection does not begin much before adolescence, that is twelve or thirteen, while Philosophic Insight is seen about seventeen or eighteen.

It may be well for a moment to see how this explains the diverse forms of belief and religion existing: (*a*) The lowest stage of thought is *Atheistic or Atomistic,* finding each thing sufficient for itself. (*b*) The stage of Understanding is *Pantheistic,* finding everything finite and relative; an unknown and unknowable force. Thus, Buddhism and Brahmanism are related to the Understanding. (*c*) Reason is *Theistic;* and Christianity is essentially the Religion of Reason. It teaches by Authority the view-of-the-world that Reason thinks.

Professor Pratt, in his PSYCHOLOGY OF RELIGIOUS BELIEF, states: "This tendency, seen in so many children, to reason back to a first cause is certainly innate, and suggests the question whether or not the reason alone, without any aid from authority or external suggestion, would be enough to bring about belief in God. On the whole, there can be little doubt that in some cases at least, the reason and imagination, if left entirely to themselves and without external help, would build up a belief in some kind of a God. There are certain anti-religious beliefs which take particularly strong hold on the popular imagination and with which critical thought can very well deal. The best example of these is, of course, materialism, and the service which reason has rendered to religion in warding off its attack is of great importance. Thanks to it, materialism scarcely poses any longer as a serious attempt completely to explain the universe. Haeckel stands almost alone in defending it. His courage is as admirable as that of the boy who 'stood on the burning deck, whence all but him had fled.' So much for belief in general.

"Now the three phases or kinds of belief which we have been discussing are particularly marked in the history of man's faith in the divine. Religious belief may be mere primitive credulity which accepts as truly divine whatever is presented to it as such; it may be based on reasoning of various sorts; or it may be due to a need of the organism, or to an emotional experience or

intuition—an unreasoned idea springing from the background and bearing with it an irresistible force of emotional conviction. As these three types of religious belief are to form the central part of our entire discussion, I shall refer to them respectively as the Religion of Primitive Credulity, the Religion of Thought, or of Understanding, and the Religion of Feeling."

A strong testimony to the reasonableness of religion is borne by Professor James in his new volume on Pragmatism. "I firmly disbelieve, myself, that our human experience is the highest form of experience extant in the universe. I believe rather that we stand in much the same relation to the whole of the universe as our canine and feline pets do to the whole of human life. They inhabit our drawing-rooms and libraries. They take part in scenes of whose significance they have no inkling. They are merely tangent to curves of history, the beginnings and ends and forms of which pass wholly beyond their ken. So we are tangent to the wider life of things. But just as many of the dogs' and cats' ideals coincide with our ideals, and the dogs and cats have daily living proof of the fact, so we may well believe, on the proofs that religious experience affords, that higher powers exist and are at work to save the world on ideal lines similar to our own."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is Self-Activity, and how is it manifested throughout all life?
2. What wonderful evolution in unitary assemblage of cell life does man show?
3. Draw the Nervous System of Man and Explain.
4. Describe the Brain and its work. What is Localization?
5. Give James' Idea of The Stream of Consciousness. Explain "Focus," "Margin," etc.
6. Give the Stages of Thinking, and illustrate each concretely.
7. Why does a landscape suggest one thing to one observer, and something wholly different to another?
8. A man receives no new ideas after the age of thirty. Discuss What has Apperception to do with your teaching?

## CHAPTER V.

### A STUDY OF PSYCHOLOGY (Continued).

### Attention—Memory—Will.

SUGGESTED READINGS.

**Attention and Interest:**

*Talks to Teachers. *James.* pp. 91-116.
*The Relation of Interest to Will, 3rd Herbart Yr. Bk. *Dewey.*
*New Psychology. *Gordy.* Index, Attention.
How to Conduct the Recitation. *McMurray.* pp. 11-12.
The School and Society. *Dewey.* p. 54.
*Up Through Childhood. *Hubbell.* pp. 155-163.

**Memory:**

*New Psychology. *Gordy.* Index.

**Sub-Conscious Self:**

Social Law. *Jones.* Index.
Psychology. 2 Vols. *James.* Index.
*Religion and Medicine. *Worcester.* Index.
*Hypnotic Therapeutics. *Quackenbos.*
The Force of Mind. *Schofield.*
Mental Treatment of Nervous Disorders. *Du Bois.*

**Will:**

Talks to Teachers. *James.* pp. 169-184.
Character Building. *Coler.* pp. 60-70.
New Psychology. *Gordy.* Index.
Up Through Childhood. *Hubbell.* pp. 204-251.

**Attention and Interest.**

Attention is fixing the mind upon a particular idea, bringing that idea or thought into the centre or focus of the mind, and then persistently holding it there. There are two kinds of attention, (*a*) Involuntary, and (*b*) Voluntary; or Attention that is spontaneous and without effort, and that with effort; the one passive, the other active. The attention with effort is the process of fixing the mind, with deliberation, on objects uninteresting or less interesting in themselves. Voluntary attention cannot be continuously sustained. It comes in beats,

and each beat, each effort, expends itself in the single act and must be renewed by a deliberate pulling of our minds back again. Interest is the outcome of Attention. It is the Self-activity of our Impulses seeking to find satisfactory outlet for their desires and yearnings.

Attention is the basis of all Education. As Gordy puts it, *"Without attention there is no sensation;* the sensation of which we are conscious depends upon attention." Professor Carpenter gives some remarkable examples of this. Before the introduction of chloroform, patients sometimes went through severe operations without giving any sign of pain, and afterwards declared that they felt none, having concentrated their thoughts upon some subject, by a powerful effort of abstraction which held them engaged throughout. *What we perceive depends upon attention.* Let a botanist and geologist take the same walk, and the botanist will see the flowers, while the geologist notes the rocks, because each sees what he attends to. *What we remember depends upon attention.* Most of our past lies in a barren region of forgetfulness, swallowed up in oblivion. Here and there are little green spots of memory like oases in the desert of the past. This accounts for the fact that the events of youth are so well remembered in later years, for in the far-off happy time when our hearts were light and our minds were free, trivial events received attention sufficient to stamp them on our memories forever. *What we recall depends upon attention.* All recalling is remembering, but all remembering is not recalling. Recalling is remembering by an effort of the will. Recalling a friend's name, which has slipped the memory, by an effort of attention is this kind of remembering. *What reasoning we do depends upon attention,* and very often great truths have been evolved by simple reasoning. *What we feel depends upon attention.* Frequently the most important and pathetic statements may be only half perceived and their serious import often unfelt, because sufficient attention has not been directed to them. *What we will to do depends upon attention,* and attention is so important that practically to Will is merely to pay attention, and, if we pay attention to an act steadily and persistently, we are bound to do that act.

All this shows how important attention is in life. The

chief difference between the Educated and the Uneducated man is the capacity of the first for close, continuous, and concentrated attention. Newton thought that the sole difference between himself and ordinary men consisted in his greater power of attention. This probably, however, overdraws it.

How can we train attention? Precisely as we cultivate other powers, by forcing ourselves to attend. The rules for gaining and holding attention, both for ourselves and for our pupils, will be considered more fully in Chapter XV.

**Types of Attention.**

There is a native difference or variety among individuals in the concentrativeness of their attention; in other words, in the intensity and scope of their field of consciousness. It is unlikely, thinks James, that those who lack it can gain it to any extent. It is probably a fixed characteristic. Both mind-wandering, and the rapt-attention class are types that remain. However, it is the total mental condition that counts in life, not one side of it.

**Memory.**

Miss Slattery defines the word Memory to be as follows: "Memory is the act of the mind by which it retains and reproduces ideas which it has gained. Every act of memory really includes three acts. First, the mind takes hold of an idea; this is called *apprehension;* then the idea is kept hidden away in the mind, which is *retention;* finally it is brought back when desired, and this is *reproduction.* Have you ever used a carbon paper and lead-pencil in making copies? If you have, you know the harder you press on it, the deeper impression and clearer reproduction you get. In some measure this is true when you write upon the minds of children. There is this difference, however: carbon paper is made very much alike; it is passive. But the brain material of these boys and girls of ours is entirely unlike, and it reacts. The thing which will make a deep impression, be retained and reproduced clearly by the child with excellent memory, meets a different fate with the faithful plodder who takes in slowly, requires endless repetition, but in the end retains, and reproduces slowly and painfully. It meets still a different fate with the really dull child, or with the child

who takes in quickly, reproduces easily, but has no power of retention, and cannot tell to-morrow what he seemed to know to-day. As we have seen in our previous study, to work to the greatest advantage, we must know the children." White defines memory as "the power of the soul to represent and re-know objects previously known or experienced." There are three elements in this definition, the *retaining* of that which has passed through the mind, the *reproduction* of it, and the *recognition* of it. Consciousness has to do with the present, memory with the past. Without consciousness we should have no "to-day," without memory, no "yesterday." Locke said that "without memory man is a perpetual infant."

Memory is of two kinds, *verbal* and *logical,* according as that which is recalled is in the exact words or in the association of ideas. An accurate verbal memory is often-times associated with inferior mentality, and is not the type to be cultivated with the greatest assiduity.

Memory is due to attention. It is not in any way a faculty. Memory is due to the fact that our brains are wax to receive and marble to retain. Names, dates, and what-not leave their impressions on our brain cells, become inter-related, correlated, welded together, and are indelibly retained. Practically nothing is totally forgotten. Professor Ebbinghaus has proved that the process of forgetting is vastly more rapid at first than later. No matter how long ago we have learned a poem, and no matter how complete our inability to reproduce it now may be, yet the first learning will still show its lingering effects in the abridgment of time required for learning it over again. Things which we are quite unable to definitely recall have nevertheless impressed themselves in some way upon the structure of the mind. We are different for having once learned them. Our conclusions from certain premises are probably not just what they would be if those modifications of the brain cells were not. The very fact that when we re-learn, we recognize that we have known the fact before, shows that it has not been totally forgotten.

Memory depends upon five factors: (1) *Attention,* which in turn depends upon (*a*) our Personal Interest, and (*b*) our Paying Attention, (2) *Retention,* (3) *Recall,* (4) *Recognition,*

and (5) *Localization.* Any one of these may fail, although the failure in most cases depends upon the Recall.

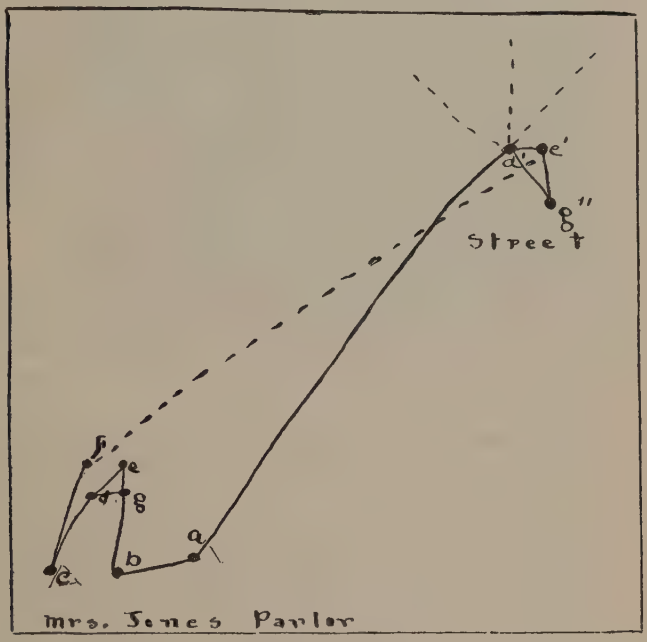
A—ttention,
R—etention,
R—ecall,
R—ecognition,
L—ocalization.

Definite *Attention* may be lacking on the part of the learner, and the memory in itself may be weak, but generally the trouble has been that we have not thought enough about the subject, have not formed enough connections, have not made a good association of ideas, have not really woven the unknown to the known, and so cannot rapidly *Recall. Recognition* fails in a few cases, though rarely, and when it does it is generally due to some form of disease, known as Amnesia. In such cases a person may see a knife and not recognize it, or see a word and not know it, or hear a word and not interpret it, or finally we can conceive of a man with the power to reproduce and re-know past experiences, but without the power to locate them. They are all in the past, but where is not recalled.

*An example of recalling:*—Suppose a lady went to a reception held in Mrs. Jones' parlor. Let us now have one dot to represent a great many brain cells. We will put a dot (*a*) for Mrs. Jones' parlor—that takes in the fittings of the room, the floor, the tapestries, furniture, and people in general. We will put another dot (*b*) to represent the corner of the room where the piano is and where Mrs. Smith is standing as a guest. The third dot (*c*) will represent Mrs. Jones in her evening attire, introducing Mrs. Smith to a lady, Mrs. Brown. We will put four dots for particular facts concerning Mrs. Brown—(*d*) for her face; (*e*) for her high, squeaky voice; (*f*) for her name, and (*g*) for her evening costume. (See Cut 35, next page.)

The next day Mrs. Smith meets Mrs. Brown on the street, and is greeted effusively. An invitation is given by Mrs. Brown for Mrs. Smith to call on her At Home day, Wednesday. Mrs. Smith cannot recall her name. There is, first of all, the same face, represented by (*d'*). There is her high, squeaky voice (*e'*), but a different costume (*g'*), which, of course, does not resemble her former costume. Her name (*f*) cannot be recalled. Mrs.

Smith meditates, "Who is she? Where did I meet her? Where have I seen that face and heard that voice?" And, after much thinking as they part, she recalls the corner of the room (*b*), where the piano stood, and Mrs. Jones (*c*), introducing her to some lady who had a high voice and the same face. Suddenly




Remembering

Cut No. 35. (*Smith.*)

Mrs. Smith recalls that it struck her at the time that the names were very similar, that is, they were all common names. She thinks, "My name is Smith. My hostess' name was Jones. Now what other names were there—Robinson, Brown, Taylor, etc. Oh, I have it now! It was—Brown."

Thus in this roundabout way, the mind went from the face and voice (*d'*) and (*e'*), to the name (*f*), whereas it should have

gone directly to the Name, and would have, if the Face, Voice, and Name had been thought about, paid attention to, and properly associated at the introduction. Thus again we see that memory depends upon the proper association of ideas.

**Types of Memory.**

There is a native type, or quality, of retentiveness of memory, just as there is in attention. Feeble memories, desultory minds, scatter-brains, are due to deficient native retentiveness. There can only be improvement of our memory, or rather of our memories, for special systems of associated things, that is there are really faculties of memory. Says Leibniz: "No idea leaves the mind, but each idea may become invisible for a time or permanently."

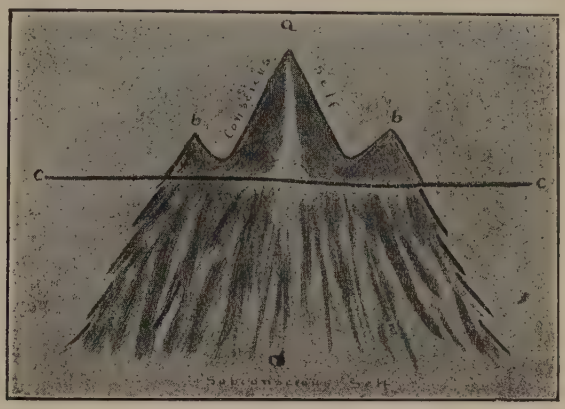
**The Sub-Conscious Self.**

Much of the Fringe belongs to the Sub-Conscious or Sublimial Self. In his SOCIAL LIFE IN THE SPIRITUAL WORLD, Professor Jones devotes a chapter to the newly discovered element in our nature, the Sub-Conscious Self, that Self which is so much below the threshold of consciousness. If we were to draw a truncated cone we would find that one-eighth of our life is conscious and seven-eighths belongs to the Sub-Conscious realm. It is the Sub-Conscious Self that is acted upon in Suggestion, in Hypnotism, that is ever active in our dreams, that is permanent in certain diseases and when our conscious mental powers have been weakened by the final sickness. It is the Self that is acted upon in Mental Healing, in Mental Therapeutics, in Christian Science, in Divine Healing, in New Thought, and to-day in the so-called Emmanuel Church movement in Boston.

Du Bois, the leading French neurologist of Paris, in his newly translated book, THE PSYCHIC TREATMENT OF NERVOUS DISORDERS, goes so far as to say that probably nine-tenths of all functional disorders are mental, rather than physical, and can be cured by influencing the sub-conscious self. This subject is a study by itself, but a few facts of additional interest should be here given.

Dr. Pratt, in his book already referred to, says: "These things are in the background or fringe region. They are not neotic, objective, defined, and communicable, but subjective and

private. As soon as we fix attention upon them and thus take them out of the fringe region, they become neotic and communicable, but not till then. That we are really conscious of them before fixing our attention upon them—*i.e.*, that they




CUT No. 36. (*Smith after Jones.*)

"It is impossible to put facts of the 'inner life' into a diagram," says Prof. Jones. "But a 'pictoral image' may possibly suggest the idea here a little better. In the figure (*a*) shows the 'peak' of consciousness. Around it (*b*) are the 'dying peak' and the 'dawning peak,' *i.e.*, the one which has just now prevailed, and the one which will succeed next. The thought of any moment is influenced by what is just dying out and by what is just coming in. This makes the 'fringe' around the peak. Then (*c*) represents the 'threshold' or horizon of consciousness. Submerged below this line there lies (*d*) the vast realm of the sub-conscious, which, for all we know, borders upon the infinite Life, rises out of it, and may receive 'incursions' from it."

belong to the fringe and are not purely physiological and unconscious—is shown by the fact that we notice their cessation. If the clock, which we did not 'hear,' suddenly stops, we feel that something has happened; our total consciousness undergoes a change. Thus, while still in the fringe region and while as yet unnoticed and unknown, they have an effect upon the general tone of our consciousness, they color our life—and this not in an intellectual but in an effective way. In this conscious background belong also the fringes which weave themselves about our clearest ideas; 'feelings of tendency'; the vague meanings which are yet no meanings, and which are neither ideas nor feelings.

"And one thing more may, perhaps, be added: namely, that

as Professor James has suggested, this region seems to have another environment besides the conscious one; it seems to point to a Beyond.

"For the one thesis which I wish to defend, the one contention for which I really care, is that the whole man must be trusted as against any small portion of his nature, such as reason and perception. These latter should, of course, be trusted, but they should have no monopoly of our confidence. The ideals which have animated and guided the race, the sentiments and passions which do us the most honor, the impulses which raise us above the brutes and which have been the motive forces of history, the intuitions which have marked out the saviors and saints and the heroes of our earth, have not come from the brightly illuminated center of consciousness, have not been the result of reason and of logic, but have sprung from the deeper instinctive regions of our nature. The man as a whole and the instinctive origin of much that is best in him deserves more consideration than it has sometimes received. For the instinctive part of our nature, in part conscious, in part unconscious, is ultimately the dominating factor in our lives and the source of most of our real ideals. 'There is in us,' says Maeterlinck, 'above the reasoning portion of our reason, a whole region answering to something different, which is preparing for the surprises of the future, which is awaiting the events of the unknown. This part of our intelligence, . . . . in times when, so to speak, we knew nothing of the laws of nature, came before us, went ahead of our imperfect attainments, and made us live, morally, socially, and sentimentally, on a level very much superior to that of those attainments.' "

Cole says: "Every act of perception focuses consciousness on some definite object which seems to fill the thought, but it is easy to show that this object in consciousness always has its fringe or margin. In our field of vision there is always more than we know we *see*. Objects or circumstances which do not come to clear consciousness make their influence felt and get a standing, though their presence is not *acknowledged*. The blueness of the sky, or the heavy mist of the day, is present in the background of our consciousness throughout the day, and though we may not once make sky or mist the subject of conver-

sation, or definite object of thought, it will contribute to our mood, influence our decisions and be a factor in all we do or think."

Gordy holds sensations exist before they are known. "But although knowledge takes its rise in sensation, it by no means follows that the first experience of sensations constitutes the beginning of knowledge. If we consider what knowledge is, we shall see that, in the nature of the case, the mind must have sensations before it knows it has them. I do not mean merely that a fact must exist in order to be known. That, of course, is true of sensation, but more than that is true. Sensations not only must exist in order to be known, but they may exist—and often do—for a considerable period before they are known; and I think, if we realize what knowledge is, we shall see that in the nature of the case this must be so."

G. L. Raymond of the George Washington University has just published another book on the PSYCHOLOGY OF INSPIRATION. In it he writes: "There is no proof that hypnotism does any more than furnish opportunity, availing itself of which the sub-conscious can exercise its influence in a way normal to itself, yet not ordinarily observed because hidden behind the activities of consciousness. The germs of thought from which the conceptions of the hypnotic patient are developed are often very elementary in character. Subjects possessing no oratorical gifts, for instance, are told to personate some famous public speaker, and at once they set out, and, with apparent ease, deliver addresses closely resembling not only in method but phraseology some speech of this man which they have previously heard or read, though only in an extremely superficial and heedless way. The author himself knows of a reasonably authentic instance, being personally acquainted with all the parties concerned, in which—though in the presence, indeed, of one familiar with the Italian language, which fact may have influenced the result—a man who knew nothing of this language, when hypnotized by another, who also knew nothing of it, was made to sing, with correct Italian words and pronunciation, a song which the subject had heard but once, and this years before.

"This occult action of the mind, of which we are speaking, is not confined, however, to memory. If it were, its results

could all be allied to the ordinary phenomena of recollection, of which it would merely be an unusual development. Similar action is evident in connection with logical and mathematical processes, and even with those involving skill, which would appear, at first thought, especially dependent upon conscious direction.

"The fact of the existence, side by side, of mental action both sub-conscious and conscious is much more easy to prove than most of us are aware. How often have we heard a friend unconsciously hum or even sing aloud in perfect time and tune a song, while his conscious energies were directed toward the accomplishment of a task entirely different in character! We are all more or less familiar, too, with the conditions under which a conscious action, or series of actions, may be made to become unconscious. Every one who has acquired skill in any department knows that it is a result of practice continued until the mind has become enabled to superintend a large number of details without having any of them clearly in consciousness."

**The Will.**

Since Character is conduct, and conduct comes from *willing,* all new habits being primarily formed by willing, it is necessary to examine Will. Will is used in two senses. (1) All our capacity for active life, even automatic habits, unconscious in nature, can be called willing, in the broadest application. (2) In the narrow terminology, it refers to such acts as cannot be inattentively performed—that is, that require a deliberative *fiat* on the part of the mind, in order to be executed.

All thought tends to become an act; all attention tends to eventuate in Willing, in a motor reaction, that is. It may only be an alteration of the heart-beats, or a blush or a sob or what-not.

It may be the outcome of a single idea, or the result of weighing a number of ideas; a contest or battle of motives, the result of deliberation. This deliberation results in a choice, a *fiat,* a decision. There are two sorts of nerves: (*a*) those of inhibition or arrest, that stop or prevent an action; and (*b*) those of motor action, that perform. The contest, the weighing, is the balancing of ideas. Hesitation is the deadlock of

ideas. It may result in action through Motor nerves; or refraining from action, through the nerves of Inhibition. The nerves are very delicate, and a strong idea in the focus may become utterly neutralized by faint contradictory ideas coming in from the margin, and replacing the focal thought, which, if retained, would have resulted in a very different action. Our conduct, then, is the result of the compounding of our impulsions and inhibitions.

In Pratt's PSYCHOLOGY OF RELIGIOUS BELIEF, it says: "The will itself, or conation, as distinct from the other psychical elements, always eludes our grasp. The truth is, if you look for will as an element, you can never find it; for it is a compound—the most inclusive of all psychic compounds. It is a matter of the succession of states of consciousness and is not to be found in any cross-section of the stream. You can never single it out from its psychic content, as you can feeling, and say, 'This is pure will.' You can never put your finger on it. It is no more a given matter which you find than association is. Will and association occur; they are not given. They are processes, not elements. To include will in an enumeration of the elements of psychic life is like saying the competitors in a race were A, B, C, and swiftness; or like speaking of the circulatory system as containing venous blood, arterial blood, and circulation."

**Deliberation.**

"The word Deliberation is used in ordinary speech to mean any state of mind in which some topic is considered attentively. It then means little more than a state of attention. In a more restricted sense it describes a state of Will, with mental choice between one or more possibilities of action. In such cases the state of mind is likely to include different and more or less opposed methods. We think over the alternatives, have ideas favoring this or the other, and balance the *Pros* and *Cons*. *From the inside,* it is the presence of images and pictures, plus emotions of doubt and uncertainty. *From the outside,* it is a state of hesitation before action. The termination of this hesitation or conflict of ideas is sometimes marked by a feeling of decision or choice. We must not confuse the fact of decision

with the feeling of decision. The fact of decision means that one motive has conquered, that one idea or act has prevailed, and it may have little or no feeling of choice accompanying it. The term *fiat* of the will is applied to a feeling which may be analyzed as a sort of, Go ahead, let the act occur. The feelings concerned in the life of conduct are, in the main, made of intellectual and emotional stuff. The only ends which follow immediately upon our willing, seem to be movements of our own bodies. Whatever feelings and havings we may will to get come in as results of preliminary movements, which we make for the purpose. The only direct outward effects of our will are bodily movements."

**Deliberation, Reflection, and Willing.**

Let us make a diagrammatic scheme to illustrate this process.

In the drawing herewith, let us suppose that the reader were the guest of a lady at dinner. The menu has proceeded to the dessert course, and a tidy waitress enters the rooms with a tray of plates containing pieces of cold mince pie.

It chances to be that you have been afflicted with chronic dyspepsia, and that the physician has forbidden your eating pie, and especially cold mince pie. The sensations and ideas entering the mind that have nothing to do with the argument under which you decide whether or not to eat that particular piece of mince pie, we will call the Indifferent arguments, and number them a′ b′ etc., in the drawing. They would be such things as the sight of the waitress, the tray, the pattern of the plates, the fork beside you, with which to consume the pie. Your first impression, then, would probably be a feeling: "Oh, here comes pie, mince pie, just what I love." "The pie, mince pie, just what I love," would correspond to the arguments a, b, and c *Pro,* that is, the arguments in behalf of the act. There arise at once opposition arguments, that we will call a″, b″, and c″. They would be such as "Yes, but the Doctor said I mustn't eat pie, and especially mince pie, and especially cold mince pie." At once some other arguments *Pro* enter the mind, so that there ensues a mental dialogue about as follows: "But then I have not

been sick in three months, and maybe it won't hurt me. Well, but when I was sick, I was sick in bed for two weeks and I had the doctor every day, and it cost me $2 a visit. Oh! but this is such a small piece of mince pie, and then I am so very hungry. I was leaving space for the dessert, and you know I cannot be impolite to my hostess, and, and, and," to a prolonged extent. "Yes, but when I was sick, I was very, very sick, and I suffered so terribly that I resolved that I would never again take the risk of eating mince pie, and most of my suffering has been caused by mince pie." Meanwhile your mental and visible eye have both been centered on the piece of pie. Remember that we said in a previous section that the moment one looks at or pays attention to the idea of an act, there is a tendency for that act to realize itself. Moreover, the situation is never a fair one. One is always prejudiced, and when prejudiced the tendency invariably is, even when one strives to be just, to minimize the arguments against the act and magnify the arguments for it. In fact, you can put it down as a rule that if the arguments seem equal for any act in life, the thing that you should do is what you do not want to do, because of the almost certainty of a biased view of the arguments. So that, gazing at the pie, you presently remark to yourself, a remark that really constitutes the act of decision, "Well, anyhow my digestive organs are my own, and it is nobody's business if I do suffer. I will take the risk." With that final remark, and perhaps a mental toss of the head, you look away from the arguments *Con* until they are practically obliterated from the mind, and you focus your attention on the strength of the arguments *Pro,* with the inevitable result that down goes the mince pie. That is Willing.

**Types of Will.**

There are types of Will, just as of Attention. They are (*a*) *Precipitate,* and (*b*) *Obstructed.* The former type is seen in the maniac; the latter in certain melancholiacs, where perfect "abulia," or inability to will an act, is present. Races differ in types of Will. The Southern races are impulsive; the Northern, as the English, are repressive. The former is the lowest type, for it has few scruples, and acts regardless of consequences. The strongest minds will weigh consequences, deliberate, con-

sider *pros* and *cons*. The Balky Will is the extreme of deadlock. The balance of ideas refuses to be broken. The child or the horse *cannot* act, however hard he tries. The Will refuses to break the deliberation. So long as the inhibiting machinery is active the child finds the obstacle insurmountable and impassable. "Then make him forget, drop the matter for a time, springing it suddenly on him later in some other way, before he has time to recognize it, and likely as not he can act. Don't try to 'break his Will.' Better break his neck than his Will," says James.

Allowance must be made in the case of those children whose wills verge toward the extreme impulsive type or toward the extreme pondering type. A teacher must not irritate the former by forever checking their natural tendency to jump at actions or the latter by hurrying them on to what seems to them impossibly hasty decisions. Too vigorous opposition to their natural bent will make the one class confused and sulky and the other nervous and tearful. We must bring each toward the golden mean of action that is neither rash nor tardy by sympathetic and ingenious treatment. With a pupil of the impulsive extreme, get him to agree to the simple rule that before he acts in any important situation he is to write on a bit of paper what he is going to do and why he is going to do it.

"When in great doubt, do either or both," is a maxim which these pondering children are often quite willing to follow, and which soon improves greatly the power of prompt attention. It should be their guide in all unimportant decisions and is not a bad rule for them even in really vital questions.

Just as there are two types of Will, there are *two types of Inhibition*—that by repression or negation and that by substitution. The latter is the one to select. Replace the deadlock by a new inhibiting idea— the former quickly gives up and vanishes from the field. Action is better than repression. "He whose life is based on the word 'No,' is in an inferior position in every respect to what he would be if the love of truth and magnanimity possessed him from the outset." Build up Character by a positive, not by a negative, Education.

Thus it is that James gives us the rule that "Voluntary action is, at all times, the resultant of the compounding of our

impulsions with our inhibitions." The matter of training the will and the rules for doing so will be considered by us in a subsequent chapter. We will merely say here, in answer to the question: "In what does a moral act consist when reduced to its simplest and most elementary form," that the moral act consists in the effort of attention by which we hold fast an idea which but for that effort of attention would be driven out of the mind by the other psychological tendencies that are there. "To think is the secret of will, just as it is the secret of memory." This is the happy way in which it is expressed by James.

**The Opposition of Knowing, Feeling, and Willing.**

It is like the three angles of a triangle—no two are on the top at the same time. Therefore we cannot Know intensely, and Feel intensely and Will intensely at the same time. If the feelings are uppermost, the intellect and will are in abeyance. Mob rule is an example of this. If the intellect is uppermost, the head has gained control of the feelings, and the emotions are therefore in abeyance, and the result is cold intellectuality and self-control. When we will, we will have some emotion and some intellect, but the willing is the uppermost act. That is why we call an angry man mad, because his knowing powers have become disarranged. When Carpenter was lecturing he forgot his pain, because pain is a feeling, and when he was lecturing he was exercising his intellect very vigorously. The expression "wild with grief" illustrates the same law. One does not make much progress in those studies where the interest is so little that we have to put forth a great deal of effort to keep our minds on them. The will is used so energetically to concentrate the attention that there is little energy left for knowing. So that when your pupils are amused they learn little, because amusement, a feeling, is a hindrance to that concentration of mind that is study or knowing, and yet there is a certain interdependence between knowing, feeling, and willing. When we feel we know, and when we know we feel. Bodily wishes and pains, all feelings, in fact, depend upon knowing.

**Emotion, Intellect, and Will.**

Hack Tuke's classic work on the connection of mind and body divides the action of the mind into that produced by intel-

lect, emotion, and will; and out of the whole number of special instances given we find that 36 per cent. are due to the intellect, 56 per cent. to the emotions, and 8 per cent. to the will. He points out that the intellect appears to influence the vascular tissues most; emotion the glands and organs, specially the heart; and the will the so-called voluntary muscles. Some emotions, he adds, act specially on definite organs—as grief on the lachrymal glands; some in certain regions, as shown in the skin of the face; and some more on the voluntary muscles—as wonder on the facial muscles, says Dr. Schofield.

**The Face the Window of the Mind.**

Speaking of the direct action of the mind with most of the ordinary functional diseases, Laycock says: "Study well the physiognomy of the disease—that is to say, all these external characteristics in the patient that reach the unaided senses and which are associated—associated, I would point out, chiefly through the brain cortex—with morbid states, whether they be sounds or odors or visible and tangible modifications of form, complexion, expression, and modes of functional activity, taking cognizance of minute modifications, as well as of the more obvious, for they are only minute in a popular sense. If this is done, it is truly as 'scientific' a mode of diagnosis as any stethoscopic or chemical investigation. No doubt some persons are more tell-tale physiognomically than others; that is, there is in them a closer and more constant relationship between the organic and sensory centers in the cortex, and the mental and motor centers that control the face and attitudes; their mental reflexes are, in fact, more acute.

"In considering these close sympathies of mind and body, we are reminded here of an interesting point lately raised as to whether the mind can remain undefiled after voluntary physical immoralities. It seems to me that the fact of evil thoughts being written physically upon the face shows that evil deeds are written psychically upon the mind; and, indeed, every consideration of the close interdependence of soul and body must tend to drive from the minds of serious thinkers this mischievous philosophical antinomianism, which has lately reappeared in Europe, into which even a Maeterlinck, so great in

many departments of thought, has permitted himself to be beguiled; and which teaches that the soul of a prostitute or of a murderer may preserve its purity in the midst of atrocious bodily acts. The soul may, indeed, remain pure while most hideous violences are offered to the body; but to absolve it from participation in voluntary action is surely a misconception of everything."

This holds even more surely a fact when we consider the effect of conscience and mind upon the face of a criminal or hypocrite.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Discuss the part Attention plays in life.
2. What is the Educational Advantage of depending, so far as may be, on Passive Attention?
3. Why is the teacher who has to secure attention by command, wasteful of mental forces?
4. Which, among the devices known of for securing voluntary attention, have you tried?
5. How may a review of last Sunday's Lesson be made to help the present Lesson on the basis of Attention?
6. What light does this Chapter throw upon the common Sunday School practice of going over, year after year, precisely the same lessons?
7. Discuss Definitions of Memory.
8. On what five points does it depend? Illustrate.
9. What part does the "Sub-conscious Self" play?
10. Discuss Will.
11. Picture and illustrate Deliberation.

## CHAPTER VI.

### A STUDY OF PSYCHOLOGY (Continued).

*Instincts—Habit—Character.*

SUGGESTED READINGS.

**Instincts:**

*Talks to Teachers. *James.* pp. 22-63.
Psychologic Foundations of Education. *Harris.* pp. 160-166.
*Briefer Course. *James.* Index.
*New Psychology. *Gordy.* pp. 188-200.
*Churchman's Manual. *Butler.* p. 106.
Psychology of Inspiration. *Raymond.* p. 78—
Principles of Psychology. *Thorndike.* pp. 27, 179—

**Habit:**

Character Building. *Coler.* p. 108.
*The Foundations of Education. *Seeley.* pp. 84-92.
*Talks to Teachers. *James.* pp. 64-79.
*Syllabus to Above. *Hervey.*

**The Self:**

*Briefer Course. *James.* Index.

**Instincts, Native and Acquired.**

All consciousness, all thoughts, all ideas lead to action. No sensation or impression or perception is received that does not bear results in action. No impression without expression. No stimulus (either from without—external; or from within—purely mental) without reaction. This action may be negative, not to speak, act, etc. The return act helps to clinch the impression, fix, and deepen it; and so the act comes back as a still further impression. Hence in education, especially in training motives and ideals, try to provide for a reaction or expression. (See section on Habit and Doing under *The Class.*) Our education implies, therefore, the acquisition of a mass of tendencies, of possibilities of reaction. Every reaction is either native, the outcome of Instinct; or acquired, the result of training of In-

stincts, the substitution or alteration of native Tendencies to Reaction.

Without the original or native tendencies, the teacher would have no hold on the child whatever. "He must *do* something before you can get your purchase on him, that something may be good or bad. A bad reaction is better than no reaction at all; for, if bad, you can couple it with consequences, which awaken him to its badness." A child that is so dead that he reacts in no way is beyond the preliminary steps of education.

Thorndike says: "Instincts, as now commonly defined, include reflexes and all other connections or tendencies to connections amongst thoughts, feelings, and acts which are unlearned—are in us apart from training or experience. Anything that we do without having to learn to do it, in brief, is an instinct. Thus, crying when pain is felt, starting at a sudden noise, feeling fear at large, strange, moving objects seen in the dark, feeling anger when food is snatched away from one and laughing when tickled, are instincts of babyhood; to feel jealousy when rivalled by one of the same sex, and to act conspicuously when attracted by one of the opposite sex, are instincts of youth. The common usage of the words instinct and instinctive differs from the psychologist's usage. People commonly say that they do or feel certain things instinctively when they act or feel without deliberation or forethought or clear consciousness of what or why; *e.g.*, 'He instinctively lifted the glass to his lips.' 'By instinct I realized that the only way of escape was directly through the fire.' Neither of these cases would be called instinctive by the psychologist. For to him an instinct means an act that is the result of mere inner growth, not of training, or experience."

Thus we see that, character or conduct being a bundle of habits, and habits being the result of either (1) developing instincts and training them, or (2) altering them by substitution of other actions, or (3) by repressing or killing them, instinct lies at the bottom of all life. Every habit, every action, or, as James puts it "every acquired reaction as a rule is either a complication grafted on the native reaction or a substitute for the native reaction, which the same subject originally tended to provoke. The teachers' art consists in bringing about the sub-

stitution or complication of reactions," impressions from without, that is, environment.

**Classification of Instincts.**

The following classification of the Feelings, Instincts, Desires, Emotions (all of which are the same thing really) is tabulated below and is taken from Sully's description in his handbook of Psychology, the feelings noted in parentheses being additions to the author's classification:

(1) Bodily feelings—sense feelings:
  (*a*) Organic, as feeling warmth and cold.
  (*b*) Special sense, as feeling from touching objects, soft and smooth, or hard and rough.

(2) Mental feelings—emotions:
  (*a*) Instinctive or egoistic—Fear, anger, rivalry, love of activity, of approbation (envy, jealousy, hate, shame, pride, ambition).
  (*b*) Social—Love, sympathy (imitativeness, pity, philanthropy, patriotism).
  (*c*) Sentiments—
    (*a*) Intellectual—Wonder, curiosity. Object, truth.
    (*b*) Aesthetic—Tastes. Object, the beautiful.
    (*c*) Moral—Reverence for duty and moral law. Object, moral goodness.

*The spontaneous Religious Interests or Instincts of children* according to Dr. R. M. Hodge are as follows:

1. Avidity for stories is manifest from the second to the ninth year.
  (*a*) Stories of simple obedience are called for until the seventh year.
  (*b*) Stories of the reasonableness of obedience for the eighth and ninth years.
2. The History-and-Geography-loving period begins with the tenth year.
  (*a*) Histories of the reasonableness of obedience are required from the tenth to the twelfth year. Here belongs the National History of the Hebrews.

(*b*) Fondness for history concerning the higher life, the life controlled by love of God and man, is pronounced from the thirteenth year, the period of altruism and conversion. Here are to be assigned the biographies of Jesus and the Apostles.

3. Desire for rules of conduct, grounded upon the authority of common experience is manifested by the eleventh year. For two or three years Biblical Proverbs and similar sayings are more welcome than at any other period.
4. The development of the constructive imagination becomes pronounced by the eighteenth year. This calls for the study of the discourses, letters, and ways of working of social reformers, such as the Old Testament Prophets, the Apostles and Christian leaders since their time.
5. Rudimentary anticipations of the interests which dominate later periods of child development are to be nourished as soon as manifested, by introducing into the earlier parts of the curriculum more or less of the material which, as a whole, is reserved for the periods when these respective interests become the controlling ones.

For this reason, and on account of the extreme simplicity of Christ's revelation of God and human conduct, stories of Jesus' life and teachings should be assigned among the earliest Bible lessons for children.

According to Professor Thorndike: "So also envy, jealousy, fear, delight in cruelty and the like must be eliminated, as well as ignorance or disobedience. Good teaching will substitute honest rivalry and sympathy for envy and jealousy, and inhibit delight in cruelty by cultivating the opposing habits of care and protection. Ambition, pride, anger and the other emotions which are good or bad according to their objects should be directed as carefully as the capacities to observe, remember, and argue.

"To hate aright is as necessary as to infer aright. 'The great secret of education,' says Adam Smith, 'is to direct vanity to proper objects.' "

**Instincts of Educational Value.**

Instincts are really controlling motives, and this list will be referred to again when we come to consider Incentives to Order.

Animals have been considered *the* creatures of instinct, and yet it is likely that men have a far larger assortment of native impulses. The entire list is too enormous to enumerate. A few are, however, important, that we may either repress, educate, or increase them.

*Fear.*—This is one of the earliest motives to appear, and one of the lowest to use, for it paralyzes spontaneity of character and produces servility. For certain classes of children, usually low in breeding and accustomed to punishment, it may be the only motive that will appeal to the understanding. It is never suited to any save undeveloped moral natures.

*Love.*—A strong and Godlike impulse. Use it wisely and well. Almost the strongest power in the Sunday school is the personal affection that exists for the teacher. It is well that this is so, even though it often prove a barrier to proper grading, and the transference of pupils to other classes. The bond of sympathy, the power of affection and personal example, the heart-side of education is God-like, and should never be despised. The teacher who has lost the sympathy and affection and respect of the children, had better resign the class at once. For teachers they love, children will do a great deal to manifest their affection. Order, even under a dry subject and pretty lifeless teaching, may be secured and maintained for a long time by a teacher who is beloved. It is perhaps not the theoretically ideal basis on which order is securable; but it is one of the very best and highest that small children can be possessed of.

Mrs. Loud remarks that: "It may seem an unnecessary strictness to oblige a child to be accurate in the small details of arranging his work orderly on paper or slate. But the teacher who allows slipshod methods of work to pass through her hands, is aiding that child along a slipshod path of morality. Accept nothing but the best work of a pupil, and you are establishing a stable character, which will not only give the child a grip on material things, but will give the child a strength of character in ethical matters as well. Teach the child that nothing is right that is not exactly right, and you are training him in a respectful observance of moral duties that will keep him from imbibing the atmosphere of careless indifference to moral obligations that

has made these duties seem of so much less moment now, than they were believed formerly to be."

*Curiosity.*—In the best sense it is a desire to know, the seeking after truth. It is one of the very best instincts to be cultivated. The Inquiring Attitude, which we speak of later on, is the foundation stone of all education and scholarship.

In childhood it confines itself to material objects, the concrete, theoretic curiosity about rational relations does not awaken until adolescence is reached. Answer a child's everlasting interrogation point, especially as to concrete knowledge, and you need never trouble about order. His absorption will be absolute and complete. Curiosity is universal. There is no question of arousing it. Only supply material to satisfy it. Moreover, remember that "curiosity in the child will become love of the truth in the man." It is met by taking the child by the hand and leading him into the wide, wondrous realm of truth-investigation. It is Longfellow's:

"Come and wander with me,
Into regions yet untrod;
And read what still is unread
In the manuscripts of God."

And this attitude toward curiosity marks the trend of the entire method we should pursue in all education. Follow truth, no matter where she leads, only be certain that it is the truth, and that sure foundations underlie the path we tread to her abode.

Drawbridge says: "Curiosity, which may be defined as 'the hunger of the mind,' is one of the chief characteristics of childhood. The teacher should make full use of this indispensable instinct. In the first place he should raise curiosity, and then concentrate it on the subject in hand. It is impossible to teach without the interest and attention of the pupil, and the best way of securing these is to raise his curiosity in the subject. The child is then anxious to learn what the teacher is eager to teach."

*Imitation.*—Man especially imitates, animals do not, to any great extent. We make use of it in every phase of education. "Watch me, see how I do or say it," is a standard phase. This is especially true of all types of manual work, where learning by doing, that is by imitation, is almost invariably the best way of

teaching. It is also true regarding personal habits, such as reverence, love of truth, honesty, loyalty, etc.

*Emulation,* the impulse to imitate another so as not to seem inferior. It was developed largely by the Jesuits. When it does not engender strife, it is a good motive. It is manifested in rivalry, in group-work, in the employment of incentives as prizes, honors, rewards, etc. The tone of a class or school is kept up by the spirit of emulation, the pride in keeping traditions alive. All individual improvement results from the basal instinct of rivalry. There is both a selfish and noble rivalry; and James assures us that "it is the noble and generous form that is particularly common in childhood." Ambition is perhaps a pronounced form of pride and emulation. Pugnacity is still another exhibition of it. Make the child ashamed of being downed by difficulties, because you make him anxious to keep up to his possible self, to do his *best* because it *is* his best and because he is capable of it. So long as the bond of human sympathy exists, a proper kind of emulation will always appear. Much can be accomplished in maintaining order by emulation, both between individual scholars and between neighboring classes.

*Competition,* which is similar to emulation, and which, if it be not allowed to degenerate into rivalry, is of benefit in stimulating flagging energies and keeping that eagerness which secures healthy order.

*Love of Activity,* manifested by want of change, change of posture, or of subject, or of method of recitation. Dullness and sameness are fatal to good order. Therefore make frequent alteration both in the position of the children (the more frequent the younger they are), in the method of teaching the lessons, varying from a routine plan each week or so; and in the subject, or at least in its treatment, so far as may be.

*Consciousness of Power.*—This is not the same as Emulation, Ambition, etc. It is the feeling of advance in control and discipline, self-mastery, such as one experiences after accomplishing a difficult piece of work. When a child comes to feel that he has a special power he is responsible for, he seldom neglects to make use of it.

Professor James in a magazine article on the "Powers of Men" in the *American* for November, 1907, speaks of getting

one's second wind. "Everyone knows," he says, "what it is to start a piece of work, either intellectual or muscular, feeling stale—or *cold,* as an Adirondack guide once put it to me. And everybody knows what it is to 'warm up' to his job. The process of warming up gets particularly striking in the phenomenon known as 'second wind.' On usual occasions we make a practice of stopping an occupation as soon as we meet the first effective layer (so to call it) of fatigue. We have then walked, played, or worked 'enough,' so we desist. That amount of fatigue is an efficacious obstruction on this side of which our usual life is cast. But if an unusual necessity forces us to press onward, a surprising thing occurs. The fatigue gets worse up to a certain critical point, when gradually or suddenly it passes away, and we are fresher than before. We have evidently tapped a level of new energy, masked until then by the fatigue-obstacle, usually obeyed. There may be layer after layer of this experience. A third and a fourth 'wind' may supervene. Mental activity shows the phenomenon as well as physical, and in exceptional cases we may find, beyond the very extremity of fatigue-distress, amounts of ease and power that we never dreamed ourselves to own, sources of strength habitually not taxed at all, because habitually we never push through the obstruction, never pass those early critical points.

"It is evident that our organism has stored-up reserves of energy that are ordinarily not called upon, but that may be called upon: deeper and deeper strata of combustible or explosible material, discontinuously arranged, but ready for use by anyone who probes so deep, and repairing themselves by rest as well as do the superficial strata. Most of us continue living unnecessarily near our surface. Our energy-budget is like our nutritive budget. Physiologists say that a man is in 'Nutritive Equilibrium' when day after day he neither gains nor loses weight. But the odd thing is that this condition may obtain on astonishingly different amounts of food. Take a man in nutritive equilibrium, and systematically increase or lessen his rations. In the first case he will begin to gain weight, in the second case to lose it. The change will be greatest on the first day, less on the second, still less on the third; and so on, till he has gained all that he will gain, or lost all that he will lose, on that

altered diet. He is in nutritive equilibrium again, but with a new weight; and this neither lessens nor increases because his various combustion-processes have adjusted themselves to the changed dietary. He gets rid, in one way or another, of just as much N. C. H. etc., as he takes in *per diem.*

"Just so one can be in what I might call efficiency-equilibrium (neither gaining nor losing power when once the equilibrium is reached), on astonishingly different quantities of work, no matter in what direction the work may be measured. It may be physical work, intellectual work, moral work, or spiritual work.

"Of course, there are limits; the trees don't grow into the sky. But the plain fact remains that men the world over possess amounts of resource, which only very exceptional individuals push to their extremes of use. But the very same individual, pushing his energies to their extreme, may in a vast number of cases keep the pace up day after day, and find no 'reaction' of a bad sort, so long as decent hygienic conditions are preserved. His more active rate of energizing does not wreck him; for the organism adapts itself, and as the rate of waste augments, augments correspondingly the rate of repair.

"I say the rate and not the time of repair. The busiest man needs no more hours of rest than the idler. Some years ago Professor Patrick, of the Iowa State University, kept three young men awake four days and nights. When his observations on them were finished, the subjects were permitted to sleep themselves out. All awoke from this sleep completely refreshed, but the one who took longest to restore himself from his long vigil only slept one-third more time than was regular with him."

*Ownership.*—This instinct arises in the second year of life. Private ownership cannot be practically abolished until human nature is changed.

Loan a child a lead pencil, and he will use it mechanically; give it to him, and he will use it with still more interest; let him buy it, and it is at once suffused with the halo of ownership. That is the reason why it is advised that, no matter how poor or wealthy a school may be, the children be required to buy the picture-mounting-book or note book, while the school supplies the pictures. In the same way in distributing Bibles and Prayer

Books, it is far better to let the children pay, say one-half the cost, in order that they may value it. Ownership, if it costs something, creates interest of a very strong kind. In some schools even the lesson books are sold to the scholars, just as in many public schools to-day. Magazines which we receive free we seldom read. Those that we pay for, we read to get our money's worth.

*The Accumulating, Collecting, Acquisitive Instinct* makes "collections" of stamps, coins, postmarks, eggs, and the like. Use it. Turn it into the right directions. Suggest the formation of a school collection of religious pictures, of scrap books or files, of models, or of Bible illustrative material. Neat, clean lesson books, careful notes, etc., may be secured in this manner.

*Constructiveness.*—Up to the eighth or ninth year, children do little else than handle things, tear apart, explore, which is the early stage of construction. Later, they put together, when they have learned how to do it. So education seizes on the early years for construction and object-teaching.

*Certainty.*—The Instinct for Certainty appears soon after the child begins to learn and know. It is one of the earliest instincts of intelligent life, often seen before the third year. While the child is very credulous he is being prepared for an after life of investigation, proof, and certainty. The instinct for certainty is strong during the childhood stage. Children first want empirical proof, testing by the use of sensations and the muscles. Authority and testimony are appealed to soon after. They quote others as witnesses. Asseveration is a common mode of bringing assurance—"honest, truly, deed and double, honor bright, hope to die, sure as fate, honest and true, black and blue, lay me down and cut me in two," are a few of the many terms of adjuration children invent to satisfy their instinct for the true.

*Instincts of Pugnacity.*—The fighting instinct offers a useful illustration of the general superiority of substitution over repression as a means of inhibiting instincts! If punishing boys for fighting would cure them of it, the instinct would be its own cure, for the fighting itself brings physical pain enough. As we all know, mere repression is here a most uneconomical preventive, whereas the substitution of orderly boxing and wrestling,

football, basket-ball and the like, often succeeds admirably. You cannot push the Niagara river back into Lake Erie and keep it there, but you can, by creating new channels for it, make it drive the wheels of factories in the service of man. So often with the impulses of human nature.

*Other Instincts.*—Many other instincts are seen, such as Shyness, Secretiveness, etc. They are apparent as traits of Character. The point is that we recognize them as *Instincts* to be trained; and not think that because a child possesses a given trait that is undesirable, it must necessarily retain it always. It is ours to educate it out of him.

*Transitoriness of Instincts.*—James gives us the law of the transitoriness of instincts: "Many instincts ripen at a certain age and then fade away. A consequence of this law is that if, during the time of such an instinct's vivacity, objects adequate to arouse it are met with, a *habit* of acting on them is formed, which remains when the original instinct has passed away; but that if no such objects are met with, then no habit will be formed; and, later on in life, when the animal meets the objects, he will altogether fail to react, as at the earlier epoch he would instinctively have done. No doubt such a law is restricted. Some instincts are far less transient than others—those connected with feeding and self-preservation may hardly be transient at all, and some, after fading out for a time, recur as strong as ever; *e. g.*, the instincts of pairing and rearing young. To detect the moment of the instinctive readiness for the subject is, then, the first duty of every educator. As for the pupils, it would probably lead to a more earnest temper on the part of college students if they had less belief in their unlimited future intellectual potentialities, and could be brought to realize that whatever physics and political economy and philosophy they are now acquiring are, for better or worse, the physics and political economy and philosophy that will have to serve them to the end."

Thorndike puts it in a more concise manner: "If an instinct does not accord with our notions of desirable behavior, we may and do get rid of it. If it is advantageous, we must take pains to provide the conditions to call it into use and to allow its action to result in pleasure. Instincts are a fund of capital loaned to us by nature for a period, not given outright. Only

on condition that they are used and bring satisfaction do they become our permanent property."

**Habits.**

Tendencies to reaction or response which are formed in whole or in part by experience or training are called *Habits.* The instincts become habits as soon as experience focuses or alters them. Practically all of human behavior is a series of habits. The essential nature is the same whether the habit is partially formed and rarely used, or fully formed and always used. Any tendency for anything to go with anything else, mental or physical, is either a case of pure instinct or of habit. Habits not in action, and the possibilities of forming habits, are called *Powers.* The inborn qualities which are the partial basis for the development of mental powers, as it were instincts of possibility, are called *Capacities.*

As Miss Slattery says:—"Behind every habit lies a motive, so that when the teacher begins to plan the formation of good habits and the destruction of bad ones in his children, the first step is a search for motive. 'Why does the child do this?' is a constant question. Here is a child who lies every time he is accused of anything. 'I didn't do it,' falls from his lips before the accusation is finished. The lie of imagination is entirely different from the lie of convenience. Why does *he* lie? In his particular case he lies to save himself from punishment. He is a coward. He is afraid of punishment, but not of lying. As I study his case I may find that he has been severely and unjustly punished and has come to the conclusion that it is better to lie and escape. My task is then clear. I must make him despise his cowardice and give him a profound *fear* of a lie, while I do my best to introduce into his make-up *courage* enough to take his punishment, even though severe, rather than lie. When Ananias fell dead 'great fear' came upon all who knew, a fear of lying and deceit, and it had a tremendous influence upon those who constituted the Church in the first few years. One of the worst things which can happen to a child is to tell a lie and not get caught. I am glad when I find a child who is afraid to lie."

Habits are thus acquired reactions, and, when formed, become second nature, or as the Duke of Wellington said, "ten times nature." An acquired habit, from the psychological point of view, is nothing but a new path-way of discharge formed in the brain by which certain in-coming currents ever after tend to escape.

James states: "The moment one tries to define what habit is, one is led to the fundamental properties of matter. The laws of Nature are nothing but the immutable habits which the different elementary sorts of matter follow in their actions and reactions upon each other. In the organic world, however, the habits are more variable than this. Even instincts vary from one individual to another of a kind; and are modified in the same individual, as we shall later see, to suit the exigencies of the case. On the principles of the atomistic philosophy the habits of an elementary particle of matter cannot change, because the particle is itself an unchangeable thing; but those of a compound mass of matter can change, because they are in the last instance due to the structure of the compound, and either outward forces or inward tensions can, from one hour to another, turn that structure into something different from what it was. That is, they can do so if the body be plastic enough to maintain its integrity, and be not disrupted when its structure yields. The change of structure here spoken of need not involve the outward shape; it may be invisible and molecular, as when a bar of iron becomes magnetic or crystalline through the action of certain outward causes, or india-rubber becomes friable, or plaster 'sets.' All these changes are rather slow; the material in question opposes a certain resistance to the modifying cause, which it takes time to overcome, but the gradual yielding whereof often saves the material from being disrupted altogether. When the structure has yielded, the same inertia becomes a condition of its comparative permanence in the new form, and of the new habits the body then manifests. *Plasticity,* then, in the wide sense of the word, means the possession of a structure weak enough to yield to an influence, but strong enough not to yield all at once. Each relatively stable phase of equilibrium in such a structure

is marked by what we may call a new set of habits. Organic matter, especially nervous tissue, seems endowed with a very extraordinary degree of plasticity of this sort; so that we may without hesitation lay down as our first proposition the following: that the phenomena of habit in living beings are due to the plasticity of the organic materials of which their bodies are composed."

Thus, M. Leon Dumont writes: "Every one knows how a garment, after having been worn a certain time, clings to the shape of the body better than when it was new; there has been a change in the tissue, and this change is a new habit of cohesion.

"A lock works better after being used some time; at the outset more force was required to overcome certain roughness in the mechanism. The overcoming of their resistance is a phenomenon of habituation. It costs less trouble to fold a paper when it has been folded already. . . . . And just so in the nervous system the impressions of outer objects fashion for themselves more and more appropriate paths, and these vital phenomena recur under similar excitements from without, when they have been interrupted a certain time."

Ennis Richmond here is ideally inspiring: "Do we put before the children in our charge such an ideal that their education includes a gradual *training* of their instinctive desire to worship something into a clear knowledge of what is *worthy* of worship? It seems almost too obvious a platitude to say that only by making ourselves worthy of the respect of all, can we hope to earn for ourselves the true respect of even the youngest child, and yet it appears to be a necessary ingredient of my argument, for we are so incurably apt to assume that age, as such, demands respect, just as we are apt to assume that age, as such, demands obedience."

There is only one firm foundation for real obedience of any kind, and that foundation is Trust, and any other kind of obedience which we must enforce while the real lesson is being learned are only steps toward the acquiring of true obedience, that which means that we trust the dispenser of rule.

**The Elements of Moral Training.**

Thorndike says: "The training of character is correspondingly complex. Useful instincts must be given a chance to exercise themselves and become habits. Harmful instinctive responses must be inhibited through lack of stimulus, through the substitution of desirable ones, or through actual resultant discomfort, as best fits each special case. The mind must be supplied with noble ideas through the right examples at home, in school, in the world at large, and in books. These ideas must be made to issue in appropriate action, or they may be worse than useless. The capacity to examine any situation, and see what is the essential fact in it which should decide action, must be constantly exercised and guided. The habits of letting 'It is right,' or 'It is best,' or 'It will be for the real welfare of the world,' or the like, be an absolutely final warrant for action must be firmly fixed. The will must be prevented alike from precipitate responses and from dawdling indecision. The power to banish from the mind attractive but unworthy ideas, and to go on one's way regardless of the effort involved in so doing, must be gradually built up. Especially important is the actual formation of definite habits. If a man is made to obey a thousand particular 'This is right's,' and 'That is right's,' he will, so far as he has the capacity, come to connect respect and obedience with the abstractly right and true. If he does what he has to do well, and treats his fellow-beings as he should in the thousands of situations of the ordinary course of life, he will gain the power to conquer attractive counter-impulses."

**The Self.**

This is a rather abstract subject, but we dare not pass over at least a mention of the philosophic treatment of the Self, or the Ego. James, in his Briefer Course (page 176 *ff.*) deals with its various aspects clearly and logically. It is a chapter well worth reading. He takes up the Self as Known, dividing it into the Material Me, the Social Me, and the Spiritual Me; and the Self Knower or Thinker, that is, the pure Ego. The chief importance of the Self to us is the Interests which appear in the

child and upon which we can play. He gives them in tabular form as follows:

| | MATERIAL | SOCIAL | SPIRITUAL |
|---|---|---|---|
| Self-Seeking. | Bodily Appetites and Instincts, Love of Adornment, Foppery, Acquisitiveness, Constructiveness, Love of Home, etc. | Desire to Please, be Noticed, Admired, etc. Sociability, Emulation, Envy, Love, Pursuit of Honor, Ambition, etc. | Intellectual, Moral, and Religious Aspirations, Conscientiousness. |
| Self-Estimation. | Personal Vanity, Modesty, etc., Pride of Wealth, Fear of Poverty. | Social and Family Pride, Vainglory, Snobbery, Humility, Shame, etc. | Sense of Moral or Mental Superiority, Purity, etc. Sense of Inferiority or of Guilt. |

Strictly speaking they are instincts which we use in forming habits, the motives to which we can appeal.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What are Instincts? Why important?
2. What, if any, difference is there between Sunday School Teaching and other teaching in the use of the native reaction of Fear? Of Love?
3. How does the assignment of special work to individuals in a class appeal to the "ambitious impulses"? Illustrate.
4. In what ways may the instinct of Ownership, or the Collecting Impulse, be turned to account in Sunday School work?
5. What connection between the tendency to Constructiveness and the concrete or dramatic presentation of a lesson or character is there?
6. Explain "Habit."
7. What particular habits would you strive to form at each age?
8. What Instincts are of special value to the Sunday School Teacher?
9. What possible "Selves" have we?

# CHAPTER VII.

## THE STAGES OF DEVELOPMENT.

### *Primary Age.*

SUGGESTED READINGS.

**The Stages:**

*Up Through Childhood. *Hubbell.* pp. 111-131.
Teacher Training. *Roads.* pp. 22-24.
Sunday School Science. *Holmes.* pp. 17-21.
Psychologic Foundations of Education. *Harris.* pp. 300-321.
*Talks to Teachers. *James.* pp. 146-150.
Hints on Child Training. *Trumbull.* Chap. XIV.
*Education in Religion. *Coe.* pp. 226-300*ff*.
*The Churchman's Manual. *Butler.* pp. 8-30.

**The Primary Age:**

Teacher Training. *Roads.* pp. 25-30.
The Teacher, the Child, and the Book. *Schauffler.* p. 103.
Character Building. *Color.* p. 188.
Philosophy of the Unconscious. *Carlyle.*
*The Mind of a Child. *Richmond.*
*Pedagogical Bible School. *Haslett.* pp. 102-114, 246-248.
*Education in Religion. *Coe.* pp. 133, 229.
*A Study in Child Nature. *Harrison.* All.
*The Point of Contact. *DuBois.* All.
*The Churchman's Manual. *Butler.* pp. 109-136.
The Book of the Child. *How.* All.
Newer Methods. *Lee.* pp. 32, 34, 35, 37.

**Stages or Divisions of Child-Development.**

We have seen that the instincts, motives, impulses, desires, interests of the child have a definite method of development, and unfold at well recognized stages or periods in life. Not only is his bodily growth an orderly progress, but his mental activity is, as well. Both of these determine our Method and our Curriculum. Our Point of Contact is the child at each particular stage of development, his needs, his interests, the environment that will be best adapted to the well rounded unfolding of his powers. These definite stages or steps reach from infancy to manhood. The line of demarcation separating them is not by any means clear and distinct. These divisions are:

(1) *Infancy,* or *Babyhood,* the suckling period, only to the first year. (2) *Early Childhood, the Primary Age,* from one to six years, sometimes called the Kindergarten Age. These two stages are divided by Dr. Alvord Butler into the Age of Instinct, from one to three, and the Age of Impulse from three to six. (3) *Childhood,* from six to twelve years of age, sometimes divided into the primary school age, from six to eight and one-half or nine (*i. e.* Third grade Day School). Dr. Butler again makes two divisions of this period, from six to nine, the Age of Imitation, and from nine to twelve, the Age of Habit. (4) *Youth or Adolescence,* from twelve to eighteen or nineteen years of age, sometimes divided into Early Adolescence, from twelve to sixteen, the Age of Moral Crises, and Middle Adolescence, from sixteen to nineteen, the Age of Romance and Ideality. (5) *Later Adolescence,* from eighteen to twenty-five, the age of Decision. (6) Manhood, from twenty-five years onward.

We shall now consider the stages of Child Development, bearing in mind constantly the two points already elucidated:

The mental powers develop in a definite order, thus Perception, Memory, Imagination, Reflection, and Insight (these being the former stages of Perception, Analysis, Synthesis, Reason and Philosophic Insight).

The Instincts, that great, crowding army of hereditary desires and impulses, generally rise to maturity and then either remain constant as Habits, or wane and die out; though not all at once, nor in the same order in every child.

**I.—The Primary Age, One to Six Years Old. 1-3, Age of Instinct; 3-6, Age of Impulse.**

1. Physical Characteristics.

*Restlessness.*—The small child can keep still about fifty seconds, the teacher probably thinks it is less than that. Therefore, the Kindergarten School will provide for movement and motion; opening and closing hymns will be marching songs; the offertory will be taken to a marching collection hymn; Motion hymns will be used; the children will be encouraged to come forward and point out people and objects in their pictures, on the sand table, or the blackboard. There will be constant motion every few minutes for the wee children.

*Activity.*—The child must be doing or he cannot grow. "Growth advances from the more general or fundamental muscles to those that are secondary or accessory. A child uses its larger muscles, those that move the large joints and limbs, and develops them before it trains the smaller muscles that move the smaller joints. A child can run, jump, roll, skip, kick, strike, leap, push, and pull before it can write, sew, carve, draw, tie, knit, and manipulate a musical instrument skillfully, march, or dance gracefully. The skillful use of the hands and feet is acquired after the general and untrained use of the same has been developed," says Haslett. He is by nature rhythmical and loves music. He will move his body constantly in response to the music. About the third year is the beginning of a nascent stage for singing. Music may well consume the major portion of the instruction hour. Pictures, models, blackboard, sand table, action exercises, and stories may occupy the remainder. In Harrison's STUDY OF CHILD NATURE it says: "Making a restless child keep still is a repression of this nervous energy, which irritates the whole nervous system, causing illtemper, moroseness, and general uncomfortableness. If this force could be properly expended, the child would be always sunny-tempered. This legitimate and natural investigative activity needs only to be led from the negative path of destruction into the positive one of construction. Instead of vainly attempting to suppress the newborn power of the young pioneer, or searcher after truth, guide it aright. Give him playthings which can be taken to pieces and put together again without injury to the material. The positive method of training builds up the cheering, optimistic character which is so much needed. Who are the men and women that are lifting the world upwards and onwards? Are they not those who encourage more than they criticise?"

*Love of Play,* which to the child is serious and earnest work. The educational value of play is now fully recognized by the Day School. Coe says: "The plays of the young, since they reveal the spontaneous interests, have become a clue to educational problems; and since spontaneous interest has become the leverage of the teacher in the education of the child, the conscious effort of teachers has been to make the work of the schoolroom somewhat like the work of the playground. There is no

absolute dividing line between the two kinds of work. Nor is this all. For play itself turns out to be a first-class educational process. The play instinct is Nature's way, and so God's way, of developing body, mind and character. Quickness and accuracy of perception; coördination of the muscles, which puts the body at the prompt service of the mind; rapidity of thought; accuracy of judgment; promptness of decision; self-control; respect for others; the habit of coöperation; self-sacrifice for the good of a group—all these products of true education are called out in play and games. Further, the play instinct varies with the different species and with the two sexes, so that its specific forms prepare the individual for his specific functions. The plays of a lamb prepare for the activities of a grazing animal; those of a lion's whelp foretell the pursuit and killing of prey. The plays of a girl look forward to motherhood; those of a boy to protecting, building, acquiring. In short, play is a part of Nature's school.

"Relation of Play to Religious Education. The relation of play to religious education demands a specific word. Just as the gap between the school and play is being filled up, so the home and the Church should now at last awake to the divine significance of the play instinct and make use of it for the purpose of developing the spiritual nature. The opposition between the play spirit and the religious spirit is not real, but only fancied; just as that between play and schooling in general. Through our ignorance we have put asunder that which God hath joined together. Here is the secret of much of our lack of power with young people. We teach children to think of their most free and spontaneous activities, their plays, as having no affinity for religion, and then we wonder why religion does not seem more attractive to them as they grow toward maturity! We mask the joy and freedom of religion by our long faces, our perfunctory devotions, our whispers and reticences, and then we find it strange that young people are so inordinately fond of worldly pleasures!"

As late as the year 1900 a prominent Sunday school leader insisted upon keeping up this paralyzing distinction. "It is wrong," he said, "to talk about the kindergarten of the Bible school. Wise primary workers are averse to turning any part of

the Bible school into a kindergarten because the thought of play should be kept for places other than God's house, and for times other than the Lord's day. The little ones should be taught reverence very early in life." As long as such notions prevail, we should expect children to exclude God from their plays, think of religion as unnatural, and either grow up indifferent to religion or else reserve their reverence for the Lord's Day and the Lord's House. Unless we discover the unity of play with education in religion as well as with so-called education, we shall never secure control of the whole child or the whole youth for Christ.

*Savagery.*—In his life history a child repeats the history of the race, physically and psychically, socially and religiously. This is what is known as the Recapitulation Theory. It is expounded very fully by Haslett (pp. 218 to 225).

Little children are savages. They manifest such unthinking cruelty at times that any explanation of it is difficult apart from the theory of savage characteristics of ancestors being repeated in the children. Instincts are inherited habits. They are our ancestors' ways of doing things handed on to their offspring. They are individual habits that have become racial. The Culture Epochs Theory attempts to determine what those interests are and the time of their natural appearance and the proper food for their nourishment. Passing through the stages of racial history in its pre-human development; the child ascends from savagery to civilization in a broad and general way, with, of course, individual variations.

Dr. Coriat writes: "This evolution, and consequent mental and moral development, is the result of experience, environment, and the acquisition of knowledge, even knowledge of the most abstruse and philosophical kind, for no one to-day holds to the doctrine of innate ideas. I have said that children resemble savage and primitive man; that is, they are over-credulous, plastic, simple, open to and reacting to all kinds of suggestions. A blind, non-selective belief is the chief characteristic of childhood. As is well known, children assent to everything. Imagination runs riot in them; they have a maze of ideas without

definite plan, as must have been perceived by all readers of Pierre Loti's admirable STORY OF A CHILD."

2. MENTAL CHARACTERISTICS.

*Dependence on Others.*—The child clings to its mother and teacher and gladly follows every suggestion made by them. It shows lovingness to an extreme degree. All coldness or harshness will at once drive the child of this period away. Only a person of very low moral qualities will deceive or be harsh with a child. Well has Scripture said: "Whosoever offendeth one of these little ones who believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the midst of the sea."

*Frankness and Artlessness, in his Doings and Sayings.*—Not seeing cause and effect he is outspoken in his statements and eagerly tells everything he knows.

*Faith and Trust.*—Ideal faith is noticed especially along Religious, Symbolic, and Mystical lines. The child has its fetiches, which it often deifies and appears to worship. The contents of a small child's pockets will show a collection of fetiches closely akin to the age of savagery. It is intensely anthropomorphic. God is literally to him an old "Man." He knows Jesus Christ as a person with a body, and does not at all realize that God the Father, and God the Son are pure spirit. In fact he cannot appreciate what a spirit is. A great many adults have crude ideas of God. The mother of a little three year old child told the writer that she had not instructed her little girl about God at all, waiting until it became older, that she might understand better. Someone else, however, told the child, and the little girl came to her mother for fuller information. Then the mother told her fully. The little child had been taken some weeks previous to the circus to see Buffalo Bill. Ever since that visit her ideal and hero had been Buffalo Bill. She talked of him constantly, and when she set chairs for her dolls at playing tea, she set an empty chair for Buffalo Bill, pretending that he was present. When told about God, the child looked up at her mother and said: "Well, mamma, then I must set a chair for God, mustn't I?" The mother took her literally, and said "yes." The next time the child was playing, there were two

chairs set, one for God and one for Buffalo Bill. No harm is done, probably, by this kind of anthropomorphism, and the child outgrows it in time.

Professor Pratt writes: "It is, of course, impossible to say at just what age the period of childish credulity above described comes to an end. It differs with different children. Earl Barnes thinks that the tenth year is generally the turning point, and in this he is probably right. Still, the questioning spirit which finally puts an end to the child's naive acceptance of what is told him manifests itself in many children long before this."

It is important to interpret this symbolism of the small child aright in our Sunday school teaching, or we may utterly miss the mark. Miss Anna W. Williams, Superintendent of the Public Kindergartens in Philadelphia, says: "The object or 'symbol,' as it is falsely called, as generally applied in Sunday school, does not give a child a clearer vision of truth, but rather leads him away from it. We confuse the application of symbol to the adult and the child's interpretation of it. Symbolism to the adult is the representation of spiritual truth by means of material things; to the child the symbol stands for an object. For instance, 'Thy word is a lamp unto my feet, and a light unto my path,' referred to the custom of wearing lamps on the feet to prevent the bite of serpents, and to avoid dangers. This illustration is meaningless to any human being, whether adult or child, who has not felt the guidance of God's word in a dark hour of life, and the need of such. A child must have the experience before he can interpret the symbol. Showing him a foot with a lamp on it does not give experience, which is the essential element of the story; it simply tells him the method of lighting the path in Oriental countries.

"The idea must be gained through life experience, through feeling, before the symbol means anything. 'If thine eye offend thee, pluck it out, and cast it from thee.' No child could feel the meaning of this figure of speech, since he has had no life experience of gangrenous sickness and the corrupting power of sin. Children do not look beyond the immediate sin, while the adult does realize the mass of corrupting evil that grows from what we call 'minor sins,' such as speaking ill of one's neighbors, leading to greater sin, such as neglect of prayer.

"A child's use of symbolism is a totally different one. He explains one thing by another thing. He makes a chair (a thing) represent a train of cars (another thing), his father's cane a horse. He would never put the cane for something he did not understand. He makes one thing he understands represent another thing he understands. For instance, he would never of himself use the spiritual expression, 'My soul doth magnify the Lord' by the use of a magnifying glass in his hand, as has been done in illustrating a Sunday school lesson. 'Magnify'—to make great, larger in size than a common glass can do—in no way expresses Mary's feelings of exaltation in the greatness and loving-kindness of God, and the honor given to her, as she expresses it in the Magnificat."

*Personification.*—Not only does the child personify religion to a marked degree, demanding clear definite personal teaching about God, but it personifies concrete inanimate objects. Literally it talks to the sun, moon, and stars. To its playthings it attributes life. On a railroad train the other day a little four-year-old youngster was looking at a freight train and had been talking to its mother about this kind of a train. As the passenger car pulled away from the freight, the child looked out of the window and said "Good-by, Mr. Freight Train." Similar instances are constantly found with children of this age.

*Utter Self-Unconsciousness.*—A small child is seemingly self-assertive, and "pushes himself forward." For example he is not afraid of front pews in Church, while adults are exasperatingly averse to them. Many parents and teachers are apt to chide children for this self-assertion. It is not that the child is self-assertive, rather it is self-unconsciousness. It would be a good thing if he could keep that self-unconsciousness.

*Imitativeness* which reproduces even bad actions. In the kindergarten and primary ages the children imitate their parents. In the next age, Childhood, they imitate their companions. In adolescence, they imitate noble deeds, ideals. This early stage of imitation is frequently lost sight of, and attributed to heredity. The note on heredity in a previous chapter explains why the child is termed a "chip off the old block."

*Curiosity.*—It is the child's period of accumulation. He is gathering in facts. The whole vista of a new world is open be-

fore him. Until adolescence he will ask "fact questions" and constantly, "Who? Where? What?" will be on his lips. Without curiosity he could never learn. First he is destructive, and then constructive; first he pulls apart to see what things are; later on, but not before ten or eleven, he puts together.

*Imagination is very active* and the perceptions are crowding on him so that he prefers to live in the life of make-believe rather than in that of reality. While his perceptions are active, they are not keen, nor accurate. His imagination is almost uncontrollable; fancy runs riot in his growing brain, and the world of make-believe is often more real than the world he sees and hears. The stories that he tells which we call falsehoods are true stories from his world of make-believe, in which he is living, and they should be treated accordingly. Every writer on Childhood, with scarcely a single exception, James, Butler, Coe, Harrison, Birney, Richmond, Forbush, Hall, How, all say that the child's so-called "lies" are disturbed imagination and seldom intentional. This wonderful imagination is no doubt closely allied with the early portions of memory. Many a child has suffered at the hands of his parents for words which they have ruthlessly called "lies," though so closely prompted by a vivid imagination and seeming true to the utterer. "It is one of the most difficult things," says How, "to define exactly where the knowledge of untruthfulness comes in. Probably no two children are alike in this, and it requires the utmost tact and the utmost knowledge of the particular child's character to determine the point where the one thing ends and the other begins." Most children's lies are simply the work of the imagination. They intend no harm or deception whatever. At this age they are unable to distinguish between fact and fancy, and the imagination uses both interchangeably. The child unconsciously colors the story in the telling. He is more or less inclined towards superstition the first four or five years of this period. The wilder and more unreasonable the superstitious stories, the readier is the child to take them up and nourish his marvel-enjoying mind upon them.

Says Haslett, quoting from Oppenheim: "He naturally inclines to superstition because its beliefs titillate his wonder-loving cast of mind. . . . It is just as easy for him to believe that God will kill bad little boys by a thunderbolt as it is to

recognize the orderly working of an electric current. There is no doubt that he would rather believe a tale of miracles than a recital of plain facts. A tale of fairies and dwarfs is just as real to him as the recital of holy events which concern the acts of the good angels and Satan."

Much of folk lore and mythology can be explained when we thus recognize that the adult nations, as well as individuals, have frequently never gotten beyond this imagination stage.

*Egoistic Feelings* are very prominent in early childhood. "A little child is self-centered, because he has not learned to think of others or to work for others. He early manifests pride, and self-love, and self-pity, and self-approbation, and selfishness, and something akin to greed. Fear, delight, love, curiosity, wonder, sympathy, and love of approbation are feelings that the teacher and parent may wisely observe in the instruction of little children."

Miss Harrison wisely says: "The love which instinctively comes from a child to its mother is usually shown in the caressing touch of the baby hands, the tremendous hug of the little arms, the coaxing kiss of the rosy lips, and is to the fond mother an inexpressible delight. Nor need she rob herself of one such moment; while her child is in the loving mood, let her ask of him some little service, very slight at first, but enough to make him put forth an effort to aid her. Thus can she transform the mere selfish love of the child into the beginning of that spiritual love which Christ commended when He said, 'If ye love Me, keep My commandments.' "

*Concreteness.*—At first the child can appreciate only the concrete, that is, only some thing, some picture, some object, some story, which will give him a mental image, or mental picture actually portraying the thing in his mind. He cannot appreciate the abstract.

Professor Adams says concerning the Fundamental difference between the developed and the undeveloped mind: "This difference may be roughly expressed by saying that the undeveloped mind deals more with the concrete, the developed with the abstract. The child deals with things as they stand, rather than in their relations to one another. He does most of his thinking by pictures or by types. When we talk of a dog, he thinks of his

dog, and makes it stand for all the rest. All a child's senses are at least as keen as those of an adult, and yet the adult seems to see and hear more than the child does. The explanation is that we see with our minds as well as with our eyes, we see the present thing in the light of all we have seen before, so that the adult brings to his observation much that is still unknown to the child.

"For a similar reason, adults seem to remember things better than children, and yet children have the advantage in the way of memory. Perhaps the period between seven and ten years of age is that at which memory is at its best. At that age children find it easiest to learn things by rote. The memory is plastic, and can take in and retain all sorts of unconnected ideas. Systems of classification, therefore, are foreign to his mind. This is *par excellence* the Story Age, reached by stories, illustrations, and parables."

There should be a clear distinction drawn between story, biography, and history. *A story* is a detailed concrete portrayal of an event, or a portion of an event, or a man's life, or a portion of his life. The story age runs from about eight and one-half to nine years. The child never wearies of repetition. The same story told in precisely the same way is its demand, and woe betide the mother who varies a line from the story as she told it first. "Tell it the way you told it before, mamma. You have not told me just as it was," is his constant demand. *Biography* is less detailed, but more complete. Biography must have a beginning and an ending, it must be presented as a whole, the man's whole life. Dr. Butler tells the story of a little child of ten who burst out crying when his teacher told him about David and Goliath only. "You didn't tell about David as a baby," he wailed. This biography age runs from about eight and one-half years to twelve years. *History* is still different. History means relationships and generally rests on cause and effect. It is the man and his times, that is the man in the setting of his times. Thus the same Bible material may be at one time story, at another biography, and at another history, depending upon the treatment and the age of the child.

*The Conscience* of the small child is not yet developed. His moral nature is guided by Impulses or Instincts, rather than by Conscience. Questions of conscience are not for the small child.

The child exercises little effort in choosing between a right and wrong situation. Conscience is very vague. Conscience is developed, or rather it is read and interpreted, through mental knowledge. Conscience does not appear strongly in a child until at least the age of ten. A child does not think of moral quality in the abstract. For a young child, good is what is permitted, evil is what is forbidden. His religious ideas are few and vague; he is not immoral, he is unmoral. The second period, that from eight to twelve, is the era of conscience building. The purpose of instruction in this second grade is so to educate conscience and the whole moral nature that the child, being impressed with a deep sense of God's authority and love, should be obedient to and helpful to others, and so in right doing find his own happiness.

Mrs. Birney says that it is in the first three years of a child's life that the habit of obedience is most easily inculcated. If parents would only bear this in mind, they would save themselves much needless friction and anxiety. The wee toddler, just beginning to walk and talk, is quick to detect the difference between the voice of authority and that of irresolute command. I believe in giving reasons as early as one can, but in the matters of nursery discipline the child must early be taught to obey, because he is told to do so. The child's needs in connection with his physical well-being are much the same from day to day, while his wishes are subject to many variations.

One of the simplest ways of insuring obedience to law and a willingness to accept the discipline which aids in the establishment of right habit and thought is by a continual direction of the child's mind to the rights of others. If he has broken his companion's toys, he should replace them with his own, not because he will punish himself thereby, but because his little friend would have to do without them on account of his carelessness, and that would not be *right*. The application of the principles of justice is, in the daily lives of children, a powerful factor in character building.

In punishing children the difference between penalty and discipline should be kept in mind. Penalty is the inevitable price demanded by broken law, and though it may teach knowledge by experience, it does not necessarily develop the moral

nature of the child. True discipline is corrective, and, when given by either parent or teacher in wisdom and a spirit of love, tends to strengthen the will of the child to desire the good and to avoid the evil. Choose, of course, the discipline which leads and directs rather than that which threatens and coerces through fear.

Only one sanction is as yet known to the infant—that of success; the knowledge of good and evil has not yet emerged. The formation, therefore, of the earliest habits is a normal phenomenon. Doubtless the young child sometimes presents an ugly spectacle of apparent selfishness in the satisfaction of its appetites, and of passionate resentment to restraint in their indulgence. But in such behavior it is only following its "nature." Children's dislike of restraint upon pleasure, until developed intelligence discerns its reasonableness, is both natural and inevitable.

In other words, sin first becomes a possibility when the child has acquired moral personality. And this it does through what is called social heredity. Conscience is made, not born; or rather, it is given. It is obtained by the child from its human environment. The growth of human personality, and especially of moral personality, has been found to be pre-eminently a matter of social suggestions. The child grows into the adult only by drawing upon the store of accomplished activities, forms, and patterns which society already possesses.

Psychologists tell us that, roughly and generally speaking, the awakening of the moral faculty occurs somewhere about the age of three years. The rudimentary stage of conscience is called out chiefly by enforced obedience to commands—obedience compelled by punishments. It gradually learns the content of moral law, however, partly by instruction and correction, partly by imitation, and later, by reflection. Thus there grows up very slowly a moral ideal, whose fulness enlarges as experience widens. But from first to last the content of the moral law is learned from environment. And when conscience has thus been sufficiently developed to enable the child, unaided, to condemn its own actions, it ceases to be innocent with the innocence of good and evil. Now, for the first time, sin becomes a possibility; for

there is no sin without a law and an apprehension of the claim of law.

The teacher's attitude toward questions of Truth, or of Right and Wrong should be that of exactitude and precision rather than that of a moral wrong. The child will not realize the objective wrong of it to God until he knows God as Law-Giver. The question of the parent's relation to the child's religion is an important one at this point. Frederick D. How, in the BOOK OF THE CHILD, says: "Probably one of the earliest perplexities that presents itself to a parent, is the question of the child's religion. And yet, it is doubtful whether in the generality of cases the matter is considered early enough. There are, evidently, three kinds of parents taking three separate views of the question. There are those who hold distinctly materialistic opinions, and who therefore deliberately decline to enter into the subject at all. They agree with the sentiments expressed in a French work on children, published some quarter of a century ago, in which the following passages occur: 'We may boldly assert that the sense of religion exists no more in the intelligence of a little child than does the supernatural in nature.' And again: 'In our opinion parents are very much mistaken in thinking it their duty to instruct their little ones in such things, which have no real interest for them—as who made them, who created the world, what is the soul, what is its present and future destiny, and so forth.'

"But, in the second place, there are some parents who are simply careless. They would be rather shocked at being told that they themselves were irreligious, but, when they forget all about their children's religion, it cannot be supposed that their own is of much more real concern to them.

"Thirdly, there are the parents who desire beyond all things that their children shall lead religious lives, and are anxious to do their utmost to start the little feet on the right path. It is this class of parent who is often perplexed to know what is best. The difficulties are certainly great. Children differ so widely, that what is good for one child may be harmful for another. But in almost all cases the tendency is to put off religious teaching too long. The mind of a very young child—one who would be commonly described as a baby—has been proved again and

again to be remarkably receptive of evil as well as of good influences and impressions, and the earlier a baby's mind can be filled with the very simplest religious truths, the less room there will be for evil, and the greater the likelihood of a firm belief in truths that have been absorbed almost with the mother's milk.

"This leads to the question of how far a very young child has any direct personal religion; any feeling, that is, of a direct communication even of the most elementary kind between itself and its God, without the intervention of any human being. It would probably be true to say that *at first* this is impossible, but that at a very early age the sense can be imparted. To quote the words of a mother who has brought up a number of children in the fear and love of God, personal religion in children 'of course begins by being mixed up with *Mother,* who, if she is a real mother, is to her babies the representative of warmth, comfort, love, and everything that they want.' When, in addition to this a child has depended for months upon its mother for food, and has constantly slept in her arms, the influence of that mother is so great that her religion naturally becomes the religion of the child, who accepts every word she says absolutely. Thus, the 'God bless you,' and the words of loving prayer which come so often and so naturally to a mother's lips, are absorbed by the child until its faith in some unconscious way grows into its life, and becomes a real thing between itself and its God.

"Observation leads at this age to a love of nature, especially in its wilder aspects. At about six the child asks who made the flowers, the grass, and the different objects of nature. It is not satisfied with the general answer: 'God made everything.' In its struggle for monotheism it seeks concrete statements. By the end of the kindergarten class period, the child knows God not only as Father, but as Creator. He must come to know the Ruler of the Universe. Like the savage he likes to read about and imitate, he worships the God of nature.

"As he sees nature obey laws, so he sees the soldier and sailor obey. He has had his own first lessons in obedience. Once appreciating this, the child has a firm foundation for a moral conscience. At the beginning of this stage, although the child may not know the meaning of the word conscience, he knows the voice of right and wrong within him.

"To press the cause of Christ early in this stage is a mistake. The child is only beginning to learn what a cause is. As has been suggested, during the first part of this period even in his games he plays for himself rather than for his side. His form of baseball is for individual runs. After he has learned in games to identify his interests with those of his team or side, we can urge the championship of a religious cause."

*The Memory is Weak.*—Haslett says: "Psychologically, the child's memory is very weak. The child does not have the strong power of attention so essential in training the memory. The greater part of our childhood experiences are forgotten soon after we pass that period. But psychologically, the memory of early childhood is strong, since the brain structures in children are very sensitive to impressions. This seems to be one reason why aged people can remember the experiences of their early childhood much more distinctly than those of recent years. The experiences of later life are not so deeply set in the brain structures as these are not nearly so impressionable. The childhood impressions are the most lasting and the most influential, since they touch the whole of life."

*Sex-unconsciousness.*—During this period the children are so absolutely sex-unconscious that no one ever thinks of separating them in kindergarten, or in primary school. This instinct, however, shows a most marked change during the next two periods, childhood and adolescence. During childhood there is sex-repellance. The boy says: "I wouldn't play with girls," and the girl says, elevating her little nose, "I wouldn't be seen playing with boys," and so they are separated to prevent them from fighting. During adolescence they are sex-attracted, and for the opposite reason, the school separates them, in order to get any work out of them.

**Hints to Parents and Teachers.**

*Prevent Affectation.*—Frederick How, who is heart and soul a child-lover, urges this caution thus: "Nothing is more sad than to see a child, at an age when his or her natural freshness and simplicity should be most clearly in evidence, already cramped and artificial through an effort to copy some older person. A gentleman once took shelter in a house during a heavy

storm. The master and mistress were both out, but their little daughter was summoned from her A, B, C to talk to the unexpected guest. He told her he was sorry to have brought her downstairs, to which came the simpering reply: 'Oh, pray don't mention it!' Contact with sincere and unaffected people will soon, of itself, overcome this fault.

"If children be allowed to absorb the spirit that is pervading the world at the present day—the spirit of revolt against all authority, the notion, that is, that everyone is to do exactly as he or she chooses—that will of itself bring about a state of mind which is destructive of real happiness. Notions such as these are quickly picked up, and parents who themselves set all rules and authority at defiance cannot expect their children to submit to control.

"Then there is a second cause which is too often at work, and which does a great deal towards turning some children into disagreeable and discontented young folk. When people are continually trying to emulate if not excel their neighbors in appearance, and in the entertainments they provide, children are quick enough to take their cue from what they see and overhear, with the result that they are miserable if they think their frocks are less fashionable than their neighbors', and are rude and discontented if at one party they do not get as handsome presents as at some other. This is all wrong, and distinctly diminishes the pleasure that these children might otherwise enjoy."

*Develop Necessary Perception.*—The child should realize at this age that some things must be done in order that other things may be enjoyed.

"He must get up on time, and dress on time, or he cannot eat breakfast with his father. It is most wise to cultivate this beginning of 'necessary perception,' and to emphasize it in needed discipline. The omission of discipline teaches the child to believe that *nothing is necessary,* except that he should do as he likes and get what he desires. This dangerous attitude is made easy, because the child's physical senses are as active as an adult's, while his understanding is only partially developed."

*Watch the Child's Companions.*—Mrs. Birney devotes an entire chapter to this important subject. Among other advice she says: "Every child, every boy and girl who comes to your

house to see your children, should be an object of intense interest to you; watch them without their knowledge, and if you see grave faults, speak of them to your children; speak pityingly, as though you felt the wrong-doers might not know better, and urge them to stand up bravely at all times for the things that are right, and thus by their influence and example help their companions to do right."

## QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Into what General Stages is Mental Development divided?
2. What are the chief Educational Instincts to use in the Kindergarten and Primary Ages?
3. How will Restlessness and Activity Determine Method in the Kindergarten?
4. What is the Educational Value of Play?
5. Discuss the Personification and Anthropomorphism in this age.
6. Discuss Lies of Imagination.
7. What can you say of the Small Child's Conscience?
8. What Hints are Important to Parents and Teachers?

## CHAPTER VIII.

### THE STAGES OF DEVELOPMENT.

### *Childhood.*

SUGGESTED READINGS.

**Childhood:**

LETTERS TO A MOTHER. *Blow.*
TEACHER TRAINING. *Roads.* pp. 30-33.
*THE BOY PROBLEM. *Forbush.* pp. 9-20.
*THROUGH BOYHOOD TO MANHOOD. *Richmond.*
THE TRAINING OF THE YOUNG IN THE LAWS OF SEX. *Richmond.*
*PEDAGOGICAL BIBLE SCHOOL. *Haslett.* pp. 127, 129-136.
EDUCATION IN RELIGION. *Coe.* pp. 239*ff.*
*CHURCHMAN'S MANUAL. *Butler.* pp. 112-113, 136-169.
*CHILDHOOD. *Birney.* Index.

**II.—The Second Period, Later Childhood, from Six to Twelve Years of Age. 6-9, Age of Imitation; 9-12, Age of Habit.**

This stage of boyhood and girlhood is the great teaching period, especially in Sunday school. The Day school succeeds in holding children a little longer, often through college courses. The Sunday school is apt to lose the children, particularly boys, just as the age of puberty approaches, the critical time when they most need religion and loving guidance.

1. PHYSICAL CHARACTERISTICS:

*Less Restlessness.*—The child can keep quiet and pay attention a little longer than before.

*Tireless Activity.*—This is not so manifest perhaps as at the Primary Age; but still it is a feature. Children love action. Doing is their first thought. The best way to teach the Bible now is by doing Christian work, bringing into play both good works and handicraft, in class illustration. Give children something to do, and their interest is at once attracted and held. They may weary soon of doing the same thing. That is natural.

Change then to something else. His games now are active games, sport or romping, not sedentary. The heroic attracts him both from its phase of courage and daring and from its activity and doing. Hero-worship is manifest at every turn. Use it, then. Present Jesus Christ, the Hero-King. Give the Old Testament Heroes and the Apostolic Record of Brave Deeds. Let him read Miss Yonge's BOOK OF GOLDEN DEEDS, and see how he devours it. Tales of Travel and Adventure form the main part of his reading. It is his Old Testament time of life.

The Senses are still the most noticeable feature and the highly alert child is seeking information at every source. He is "a perambulating interrogation point." Be patient with him then, for it is the learning time of life. Give him all he asks, quietly, gently, clearly, patiently. So long as he is really anxious to acquire, take time fully to explain all he can well comprehend. His inquiries often appear foolish to you. They are not so to him, for he has not learned to see things as you see them. Mrs. Kennedy tells us that a child now "is always hungry, mentally and physically."

*Irresistible Impulsiveness* marks this period. The child is thoughtless to a dangerous extreme. Impulse, instinctive action, is uppermost. Conscience is just rising into power. Yet just because impulses are active, that is, action-forming, it is, *par excellence,* the Habit-forming age. As such, it is of paramount significance, for character building is Habit-training. All the high moral and Christian Habits are to be formed now. Love of honesty, honor, truth, purity, faithfulness, courage, gentleness, kindness, love of study, neatness, promptness—in fact all the Personal Habits—are "set" by the end of this period. The habits of reverence, gentleness, courtesy, like their opposites, are absorbed by the child from those with whom he is most closely associated. It is in these attributes that an "ounce of example outweighs a pound of precept." The habits may alter in the upheaval of Puberty, but it is unlikely. "The boy is changing," says Forbush, "from a bundle of instincts to a bundle of habits; the trails are becoming well-travelled roads. Boyhood is the time for forming habits, as adolescence is the time for shaping ideals. It is the era for Conscience-building, as the latter is for Will-training."

According to Mrs. Birney: "'A place for everything, and everything in its place,' is one of the first habits a child should be taught, for upon its exercise not only is his own comfort dependent, but in a greater or lesser degree, that of every household of which, in the course of his natural life, he may be a member. The child who has had a lost article last should be made to look for it, all day if necessary."

Miss Harrison says: "One of the mistakes of our age is, that we begin by educating our children's intellects rather than their emotions. We leave these all powerful factors, which give to life its coloring of light or darkness, to the oftentimes insufficient training of the ordinary family life—insufficient, owing to its thousand interruptions and preoccupations. The results are, that many children grow up cold, hard, matter-of-fact, with little of poetry, sympathy, or ideality to enrich their lives—mere Gradgrinds in God's world of beauty. A child can be given any quantity of information, he can be made to get his lessons, he can even be crowded through a series of examinations, but that is not educating him. Unless his interest in the subject has been awakened, the process has been a failure. Once get him thoroughly interested, and he can educate himself, along that line, at least."

*Courage, Daring, Fearless Recklessness.*—He is adventuresome, he loves hearing and reading of such adventures. No sacrifice for man or God will be too hard for him to endure now. Give him work to do that demands sacrifice, either in the home, or the town, or the Church. Give him tales of missionary adventure to read. Combine the heroic with the daring, and make him see the distinction between the two.

*Truant Proclivities.*—According to Haslett: "Truancy is closely related to the migrating instinct. Many truant proclivities begin at the eighth or the ninth year, while others end about that time. The condition of the home life, if not agreeable and proper, strengthens the truant tendency. A moral impairment is probably the most frequent cause of truancy. Well fed children are not so likely to run away."

2. Mental Characteristics.

*Rising Desire for Independence.*—This is not so strong as

later, but the boy does not want to be tied to his mother's apron-strings. He has friendships, but not close ones. He is not chummy yet. Apron-strings are needed badly, but they must not be seen. The mother who stands at the door on a Saturday morning, as her ten-year-old Johnny is leaving with some companions for a long walk in the country, and shouts out to him: "Johnny, see that you are back home by half-past twelve, or you will get no lunch," is most unwise. John's companions are almost sure to say to him: "Humph! tied to your mother's apron strings, eh?" The judicious mother will have her quiet talks with Johnny, give him advice rather than reprimand, lead him and guide him, but all behind the scenes, dealing with him alone, not even before his brothers and sisters. When he comes home from school, although he may have had his lunch at the noon hour, she gives him a little bite in the afternoon and realizes that the way to a boy's heart is often through his stomach.

Punishments, especially during this period, must be along natural lines. Always follow nature's method. As Miss Harrison puts it, "The deed brings its own result, and nowhere is arbitrary unconnected punishment inflicted. The great lesson of life is that no sin or wrong-doing can be committed that does not bring its own punishment. Another great advantage gained is, that retributive punishment is never inflicted in anger. On the other hand, scolding, shaking, whipping, shutting up in dark closets, and various other methods of arbitrary punishment, which have no possible connection in the child's mind with the deed, are apt to rouse in him a sense of injustice, and a feeling that the parent has taken advantage of her greater physical strength. By such treatment is also violated one of the finest instincts of the child, which is that of expecting justice, absolute justice, from its parent. Another advantage of the retributive method of punishment is that each deed is punished or rewarded upon its own plane. That is, material defeats or conquests bring spiritual suffering or regard. Whereas, when this logical method of procedure is not followed, when a mere arbitrary punishment is substituted, the mistake is often made of rewarding or punishing spiritual efforts with material loss or gain, thereby degrading and lowering such efforts in the child's eyes.

"When a mother realizes the true nature of punishment,

there is never detected in the tones of her voice what Emerson calls a lust of power. Too often children hear beneath the mere word of command the undertone which says, I'll show you that I have my way. The farther the child's self-government is advanced, the higher his ideals of right and wrong, the more will he resent this assertion of your personal will-power. If possible, let the instinct of justice, which is within each child, feel that the command has been given because the thing to be done is necessary and right. 'Unless a man has a will within him,' says Emerson, 'you can tie him to nothing.' There is no wall or safeguard which love can build around its object strong enough and high enough to keep away temptation. The wall must be within, or else sooner or later the citadel yields to the enemy.

"Caprice is allowing the desire of the moment to govern the conduct, regardless of future consequences; whereas voluntary obedience is the deed which is performed after the right stages of will-growth have been passed through. First, the individual is led to desire to do a thing; second, he thinks about it; third, he wills to do it; and fourth, he voluntarily does it. Compulsion is the attempt to obtain the fruit of voluntary doing without the planting of the right seed. The creating of the desires for right conduct makes all the difference between voluntary and forced obedience.

"I firmly believe, however, that most children, when rightly trained, can be brought into obedience without being forced into it. Character is to be praised rather than clothes; effort which helps to strengthen the character rather than any external gift or attraction whatsoever. And little by little will come the realization that free-will is not the liberty to do whatever one likes, but the power to compel one's self to obey the laws of right, to do what ought to be done in the very face of otherwise overwhelming impulse."

As Butler puts it: "Now comes the harder lesson of learning how to act without hurting others. To have his own rights crossed by the rights of others and not resent it, is a new hardship. Self-control for self's sake comes comparatively easy, but self-control for another's sake is a different matter. To what can we appeal for unselfish conduct? To his conscience? It is not yet developed. To his moral understanding? He has none.

To his sense of justice to others? His own rights are dearer to him. There is only one ground for effective appeal: his little heart is tender and sympathetic; a wise appeal there is seldom made in vain. Thus can she transform the mere selfish love of the child into the beginning of that spiritual love which Christ commended when He said: 'If ye love Me, keep My commandments.' The relationship established between parent and child is apt to become, in time, the relationship between the soul and its God. The thought is a solemn one, but a true one.

"Of all the essentials of true character building, there is perhaps none more important than this: that the child should learn, through love, to give up his own will to others; for the sake of others should learn from the very beginning of life to submit to things which are unpleasant to him. It would not be difficult to make children obey, if this thought had been carried out from the beginning, before egotism, self-will, and selfishness had gotten fast hold upon the young heart. 'A child can no more be educated to a life of religion and faith without the exercise of his personal activity than heroic deeds can be accomplished with words only.' "

*Authority Must be Respected.* How says: "If children be allowed to absorb the spirit that is pervading the world at the present day—the spirit of revolt against all authority—the notion, that is, that everyone is to do exactly as he or she chooses —that will of itself bring about a state of mind which is destructive of real happiness. Notions such as these are quickly picked up, and parents who themselves set all rules and authority at defiance cannot expect their children to submit to control."

Certain current phases of life in our cities are disquieting enough, as they seem to be planned almost gratuitously, to show how proper laws may be broken at the will of selfish and inconsiderate people—witness any elevated or subway station or almost any electric car. Boys think it mannish to do these things, and, like their older brothers, take a certain crude pleasure in defying the regulations of a company by thus showing their spirit.

*Crudity of the Sense of Humor.* Professor Adams says: "Another force in child nature of which the teacher must take account is a crude sense of humor. Children are amused at

things that in no way strike an adult as funny. They find incongruities in groups of ideas which are quite familiar to adults; so in preparing matter for teaching we must always carefully consider whether we are not placing together ideas that to a young mind may appear an outrage on the nature of things."

While this, like the other passing traits, will presently change for the better under normal and favorable conditions, the tendency of the coarse and raw joking of the press, and especially the Sunday papers, renders the conditions abnormal and cannot but have an evil influence on the susceptible mind of the child.

Akin to this is the common disposition of even cultivated people to joke upon all subjects with little regard to their serious nature or even their sacredness, doing this in some odd corner of their mind as a relaxation and retiring then with unchanged thoughts to the serious work of life. Not so the child, who is making up his theory of life with perfect readiness to give each idea its true place, and must not be trifled with. If these things, about which the parents joke, are not serious at one time they are not at another, or not at all, and it is useless after a person has thus unwittingly called them in question and discredited them for him to preach to the child about their moral value afterward.

*Dominance of the Present.* The future, and especially future life and the Infinite, have no hold on him. He does not see that far. Light-hearted and full of play and fun; attracted by the active, not the contemplative, side of life; alive, not dead, in anything, he is absolutely, yes, indifferently, care-free. Nothing in the way of reputation influences him. Save for rivalry, assertion of self, etc., he "goes ahead his own gait," no matter what may be said. He calls all activity, fun.

*Imitativeness.* He follows the Leader in everything. Here imitation has changed from the preceding period. In the former age he imitated his parents. Now he imitates his companions, and so begins to change in his resemblance to the characteristics of his parents.

*Grouping Age of Boys and Girls,* who play together severally, the sexes separate. This follows from the characteristic of sex-repellence, which we will consider presently.

*Great Retentiveness of Memory,* during the years from eight

to ten in particular. It is then that we can store the mind with the richest gems of Catechism, Creed, Chants, Psalms, Scripture, Hymns, Selections, etc. No other period will ever prove so good. Reason has not developed. Reflection is consequently feeble. Some of what is memorized may not be fully understood; the harvest will be gleaned later. Lay the Foundations, towards the close of that period, so firm and sure, the reasons for the Faith, so clear, that 'mid the seething storm and stress of the succeeding age, with the fires of questioning and doubt enkindled, the foundations will be there, on which the subsequent superstructure of a reasonable faith will be upreared. The best period for learning a foreign language ends before fourteen. Thus power of absorption forms the characteristic of the period, and verbal memory is at its highest activity.

If, when the child has reached the third grade day school, that is about eight or eight and a-half years of age, we teach the Catechism by the Inductive Method, considered in the chapter "How to Plan a Lesson," we shall not only interest him, but both teach the Catechism at an age when it will never be forgotten and when he will learn it *verbatim et literatim et punctuatim,* and also gain the advantage of having this piece of memoriter work out of the way and time left for additional Memory Gems during the succeeding years. If the Memoriter work be wisely planned it is possible with keen delight to the scholars to learn, between the ages of six and fifteen, the Catechism, all the Chants of the Church, including the *Te Deum* and the *Benedicite,* about forty selected hymns, about twenty-five selected collects, about twenty-five selected Psalms, and ten or fifteen special passages of the Bible, such as the Beatitudes, the Sermon on the Mount, St. John xiv., the Eternal City, etc. Under the former system the Catechism has been the dark thunder-cloud hanging over and depressing all the years of the Sunday School. There is a right and a wrong way of teaching the Catechism, an enjoyable way and a disagreeable way. It depends entirely upon the process whether we are in accord or no with the child's nature. The Catechism taught as a system is deductive. In the day school to-day even the formal studies, so-called, *i.e.,* grammar and arithmetic, are taught by the inductive method. Dr. Butler devotes several pages to this

question, and presents it in a way both concise and illuminating: "The truth as it is held by the adult mind is not a simple thing, but a complex thing. It is a system made up of many separate truths, each one related to and forming a definite part of a harmonious body of truths. We have already learned (*a*) that the mind of a young child is incapable of comprehending a system of truth, of any sort; and also (*b*) that many a separate truth, presented simply, is understood, even in early childhood. Now, as the Church Catechism is made up of separate truths, and as many of these truths are capable of being understood in early childhood, common sense says: Teach the child such separate truth as he is able to understand; and then, when he is older, teach him the truth he already knows is a part of the Church's fundamental system and doctrine. This is the Churchman's solution of the problem presented by the unchanging nature of truth, and the ever-changing nature of the growing child. (*a*) It will present truth topically, *i.e.,* singly, and separately (not systematically, historically, logically, and theologically). (*b*) Each separate truth taught will, in reality, be a part of the Church's system of truth. (*c*) Each separate truth taught will be selected to meet the actual needs of the child at the age in which it is taught. (*d*) The method of presenting the truth will be decided by the child's actual capacity, individual experience, and spontaneous interests."

*Desire for Affection.* The boy is not a mere animal, however. Among his Emotional Instincts we note *Love* as one of the deepest, although it is true, as Paolo Lombroso remarks, that "the child tends not to love, but to be loved, and exclusively loved," yet this love marks the dawn of social and altruistic instincts coming a little later. Train Obedience and the child comes out of this period with a splendid respect for authority, without knowing why. Comparing the girl with the boy, we find that though custom may make the girl slightly more conventional than the boy, yet the same traits of character are manifested. Probably the more active side, the heroic, courageous aspects may be seen more in the boy, and appealed to quicker. They are more fond of pets, because of this.

We squash the small child under eight almost to a pulp or a jelly fish in our love for him, and we hold the boy and

girl, especially the former, of the grammar and high school ages off at arm's length, when their very souls are yearning and their nerves throbbing for demonstrations of affection. This affection should never be shown in public, not even in one's own family. The mother who welcomes her boy when he comes home from school with a good hearty hug and a piece of cake, will keep that boy's confidence and guide him through many a dangerous temptation in life. We know of one wise mother, a widow, with only one son, who guided that son during a period of "wild oats" by encouraging him to tell her of his escapades, and while never chiding him, advising him and warning him against dangers and sin. In the end the boy became a fine, noble, manly citizen. She would have had nothing but disappointment had she not adopted this plan. Had she repelled the boy, sin would have gone on just the same, but secretly, and she would never have saved him.

Something should be said regarding the noise and disturbance created by children at this period. Ennis Richmond, in his MIND OF A CHILD, says: "I have nothing to say against noise, any more than I have anything to say against kicking or hitting. But the noise must be noise with a purpose, noise with a reason, if it is not to be a source of deterioration to a child's character. Children are noisy because they are alive, the more alive they are the more noisy they want to be, and in this lies the necessity for us to see that, while they lose nothing of their vitality, they are learning to be noisy without being senseless. A boy may hit as hard as he likes when his bat is straight and he knows the right direction to send the ball; he may kick as hard as he likes when he has learnt the right elevation for the ball and is in his right place in the field; and a child may shout as loud as he likes when such shouting has meaning behind it. There is only one firm foundation for real obedience of any kind, and that foundation is Trust, and any other kinds of obedience which we must enforce while the real lesson is being learnt are only steps towards the acquiring of true obedience, that which means that we trust the dispenser of rule."

*The Collecting Instinct.* The children are interested in making collections of flowers, minerals, coins, stamps, and other curiosities. It is not difficult to turn this interest towards Bibli-

cal objects. Competitive games and contests arouse them; so should the effort to surpass former Sunday School records "Fair Play" is constantly on their lips in their games.

*The Rise of Conscience.* According to Butler: "He is fast discarding the childish ideas, and credulities of his early years; and in discarding them, he may also throw overboard some of childhood's unquestioning faith. Yet conscience is stronger now than ever, and his doubts are, in reality, the questionings of a growing mind. He is thinking his own thoughts and creating his own ideals. He believes in heroes, not in hermits. To him the conventional saint is sentimental, or sour-faced, and is the last being he desires to become. The religion that attracts him is not one of dogma, but one of activity. Its ceremonial and its ethical energy both appeal to him. He likes a varied and beautiful service; he desires rules of conduct that are clean-cut, definite, practical, to meet the needs of a boy's week-day temptations. He may not live up to his own ideals, but he expects others to live up to theirs; and if they do so, he respects, and secretly honors them, and will allow them, and them only, to influence his life and conduct."

*Sex-Repellance.* We have referred to this before, and it is necessary only to mention it now in order that the reader may realize the necessary separation of boys and girls and their lack of coöperation in Sunday School work.

#### The Need for Positive, Not Negative, Training.

During this entire period Substitution should be used instead of Prohibition—positive rather than the negative attitude. "Do not read that book," or "You must avoid that class of books," is to increase the curiosity of the average boy to see what is in them. To carefully praise a good book and tell one or two of its striking incidents, will excite the boy's desire to read it. The boy's interest is grasped strongly by everything that belongs to the active and to the realistic side of life. Personal exploits. biographies of heroic characters, history presented as dramatization and adventure, these all unite to create a new interest in Bible history and biography, and, through connection with them, an interest also in Biblical geography, in manners and customs, and in the social and religious life of the historical

books. This same interest extends to stories of pioneering, adventure, and invention, and calls for the use of the records of missionary heroism as material for instruction in Christian courage.

The right Lesson Material is plainly indicated by the child's natural interests and moral needs. He is hungry for reality, he wants its interest: "Is it true?" is now his frequent question. Lessons and illustrations based on the facts of natural science make a deep impression.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Compare the Physical Characteristics of the ages of the Kindergarten and Childhood.
2. What special Instincts would you use, and how?
3. Compare the Mental Characteristics of these same ages.
4. How can the fact of a quick and retentive memory be used best?
5. How is this the Habit-forming age?

## CHAPTER IX.

### THE STAGES OF DEVELOPMENT (Continued).

*Early Childhood—Adolescence.*

SUGGESTED READINGS.

**Adolescence, Early Stages:**

*Childhood. *Birney.* Index.
Religious Condition of Young Men. *Y. M. C. A.*
Report of the Committee of Fifteen. *Putnam's.*
*The Teaching of Bible Classes. *See.* pp. 25-35.
Training of the Young in the Laws of Sex. *Lyttleton.*
Through Boyhood to Manhood. *Richmond.*
*Social Law in the Spiritual World. *Jones.* Ideals.
Elements of Psychology. *Thorndike.* Thinking.
Principles of Psychology. *Thorndike.* pp. 147*ff.*
*Talks with the Training Class. *Slattery.* p. 43.
*On the Threshold. *Munger.* Chap. IX.
Teacher Training. *Roads. pp.* 34-36.
*The Boy Problem. *Forbush.* pp. 20-46.
*The Child and the Bible. *Hubbell.* p. 18.
*The Psychology of Religion. *Starbuck.*
The Spiritual Life. *Coe.*
The Teacher, the Child, and the Book. *Schauffler.* p. 176.
Education and Life. *Baker.* pp. 172*ff.*
The Study of Children. *Warner.* pp. 188-198.
*Pedagogical Bible School. *Coe.* pp. 163-164, 146-148, 184.

**III.—Third Period, Youth or Adolescence, 12 to 18; 12-16, Age of Moral Crisis; 16-19, Age of Romance and Ideality.**

This entire period of youth, from 12 to 18, is divided into *Early Adolescence* and *Middle Adolescence; Later Adolescence* is from 18 or 19 on to 21.

1. Bodily Changes.

*It is the Age of Awkwardness.* The bones have grown more rapidly than the joints, so that the child is unable to balance himself properly and so is awkward. He has not gained his new adjustment in equilibrium. He is so awkward that he will stumble over a shadow on the floor, and if the shadow is not there, he will imagine it is there in order to stumble.

Mrs. Birney remarks that: "A mother never speaks in her

children's presence of the 'awkward age,' thereby increasing the painful self-consciousness of that period, nor does she draw attention to the fact that fourteen-year-old Johnnie has on the sixth new necktie in the course of two weeks. She calls him proudly 'my son' at this time of his life, and with sweet diplomacy appears already to lean upon him and to advise with him concerning small matters that afford the opportunity for confidential talks. She wonders if some of his twelve-year-old brother Paul's companions are all they should be; she thought she saw one of them covertly handing Paul a cigarette the other day; she hopes he will use his influence to convince him that it is not manly to smoke cigarettes or to use bad language; she is so glad she can depend on him to set Paul a good example, etc. She has her quiet chats with Paul, too. She never scolds him for his little assumptions of mannish airs, and does not say a great deal about the cigarette episode, but she sees that when there is an illustrated lecture in the school he attends, on the subject: 'Can a boy who has the cigarette habit become a successful competitor in athletic sports when he enters college?' Paul is invited to go. Nine chances out of ten Paul will respond to this appeal, when at his age he might not be influenced by the morality of the question."

*Bodily Changes Predominate.* The mysterious change of Puberty has come. Manhood and Womanhood are developing. The body is growing with extreme rapidity, and the brain not so much. The brain changes are extremely dependent on the bodily alterations. By fifteen the brain stops increasing in size, the large arteries have added in diameter, the temperature is increased almost to a fever heat, the voice changes, the height of the body is increased. The child requires more sleep, and more rest, and more food, and generally he is getting less rest, and less sleep, and less food. The most careful and loving watch-care should now be given, and right instruction imparted as to the laws of purity, morality, and health. Without any doubt the position taken by the Ladies' Home Journal is correct regarding the necessity for full information on the part of parents and teachers. The only criticism has been that the Journal did not dare to speak plainly enough to a mixed audience. This question, however, is to-day one of the most serious

that is confronting our Nation. Those things that are of the utmost concern to life, and health, and happiness; those things that ought to be the purest and sweetest and the truest; that knowledge which in itself, rightly given, will do the utmost good and will never do harm, has been entirely omitted from the education of our public schools; has been entirely overlooked by parents and teachers, and has been left to the ignorant, wrong-minded information derived from chums, because, as we shall show later on, this age of adolescence, when the bodily passions are at a fever heat, is the age of close, chummy friendship. The boys and girls confide only in their chums. Oh, if parents but knew the infinite harm that is done by ignorance, they would never hesitate on this matter!

One of our leading Church papers had an editorial upon this important topic a short time ago. It said: "It is easier and more pleasant for us to close our eyes to the pressing need for teaching our children plainly the things that make for personal purity than to warn them against those things that would violate it. Not only is ignorance of vice no protection against it, but it is positively a menace to the purity of a child or a young adult. A committee of the diocese of Massachusetts presented a careful report on the subject to the recent convention of that diocese.

" 'We call upon parents,' said the committee, 'to feel their sacred responsibility for judicious instruction of children as to sex and the relation of personal purity to health and happiness. Mothers especially should instruct their daughters, for young women are strangely ignorant in these matters. They should tell their daughters the fearful risk they undergo if they marry men who have led immoral lives. Parents should know the companions of their children, and especially the young men with whom their daughters are acquainted. A serious responsibility rests upon the Church. Clergymen should teach positively the glory of purity. They should insist upon a single standard for men and women and urge the reformation of the social code in this respect. The ambitious standards of social life and the increased cost of living are largely responsible for the postponement of marriages; and late marriages are in part answerable for immorality. The average age of the first marriage of men

has within a century changed from twenty-two years to twenty-seven years. Public sentiment should honor young people who are willing to endure comparative hardship and privation to establish a home.' "

Of course this topic should be handled with care, and unnecessary information should be withheld, but the amount that is needed at that time should be given to the fullest. Such a wise and cautious writer as the Rev. Henry Van Dyke has written these burning words: "I believe that children should be very simply instructed in regard to the meaning of the relation of sex. The precise age must depend upon the development and character of the child. In normal circumstances a boy should be instructed by his father, a girl by her mother. The instruction should be put on the plainest and most solid religious and moral ground. It should be given with earnestness and affection, and, having been given once, it should not be repeated, but left to do its work, enforced by example rather than by precept.

"I do not believe in teaching the details of anatomy and physiology to children, or in giving them any information or advice, even with the highest moral purpose, which shall direct their attention constantly, or even frequently, to the relation of sex. Human nature being constituted as it is, such attention often produces the most disastrous effects in the way of morbid and abnormal development.

"Much of the trouble in our modern civilized life comes from our false and unnatural way of living. Children get too little fresh air, sunlight, cold water, and healthy exercise; and too much unwholesome food, both for the body and for the mind. We need a more sane and hygienic life, and, above all, we need to get back to the old-fashioned idea that purity of life is demanded by God, and is a duty that we owe to Him, as well as the crown of a noble manhood and womanhood. It is a great misfortune that we have drifted away from this, and that children are growing up without a knowledge of the truth that God will surely punish uncleanness."

It is significant that the Rt. Rev. A. F. Winnington-Ingram, Bishop of London, has said (quoted from the Ladies' Home Journal of May, 1908): "I am now convinced that the uplifting of the morality of our people lies, above all and everything

else, in educating the children rationally and morally. I believe that more evil has been done by the squeamishness of parents who are afraid to instruct their children in the vital facts of life, than by all the other agencies of vice put together. I am determined to overcome this obstacle to our national morality. I have not the slightest hesitation in saying that the right way has been found at last. Thousands of men have asked me why they were not taught the danger of vice in their youth, and I have had no reply to make to them. I intend now, with God's help, to remove this reproach from our land."

The JOURNAL goes on to add: "After the Bishop got home he grouped around him a company of the most distinguished men and women of England: the venerable Archbishop of York; the Bishops of Ripon, Southwark, Durham, and Hereford; the Dean of Canterbury; Canon Scott Holland of Saint Paul's Cathedral; the Honorable E. Lyttleton, headmaster of Eton, the great English school; such foremost Nonconformist clergymen of England as the Reverends Thomas Spurgeon, F. B. Meyer, John Clifford, R. J. Campbell; such laymen, famed for philanthropy and wealth, as George Cadbury, W. T. Stead, Grattan Guinness, and before these men of influence he laid his conviction that the root of the 'social evil' lay in this so-called 'parental modesty,' and that in the quickening of the parental conscience lay the remedy for the lifting up of England's moral tone, which has for so long been the despair of England's foremost men. The Bishop offered to place himself at the head of a great moral crusade, the like of which has never before been seen in England, and point out to every father and mother that the future moral welfare of the United Kingdom rested in doing away with the present false modesty, and in the frank and honest instruction of their children.

"More than one hundred meetings in London alone have been arranged for, in addition to several hundreds of meetings in every town and village in the kingdom; pamphlets are being prepared and will be distributed by the million; the headmaster of every great college and school will take a personal part; a special periodical, called PREVENTION, will be issued and distributed to every parent in England. And at the head and in the midst of this wonderfully well-conceived and far-reaching movement

stands the Bishop of London, uttering the words above quoted as the slogan for the campaign upon which he has entered for the good of England, and also these further words: 'There shall be plain talking,' says the Bishop of London; 'the time has gone by for whispers and paraphrases. Boys and girls must be told what these vital facts of life mean, and they must be given the proper knowledge of their bodies and the proper care of them. No abstractions—the only way now is to be frank, man to man.' "

Every medical journal is hammering away to-day at the Christian physician to do his duty in urging upon parents and Church teachers their obligation to give right knowledge and warning. Dr. J. H. Carstens of Detroit writes: "Illegitimacy can be prevented only by education and the development of self-control in the young. Naturally, it is a slow process so to educate and train the masses that illegitimacy shall cease. The home training, it seems to me, is where the trouble lies at present. The father does not explain to his sons, nor the mother to her daughters, the secrets of reproduction, and the result is they learn it from some ignorant person, and sexual thoughts are given a vicious direction. They hear from others still more and are coaxed and urged to practise the sexual act, and thus easily fall by the wayside. If the mother would explain the physiologic process to her daughter, there would be very little illegitimacy."

Many of the parishes are providing lectures by Christian physicians to boys and girls of the adolescence period, separately, on the physiology and hygiene of life. A special course is furnished for the Sunday School of St. Agnes' Chapel, New York, and it is not infrequent in other parishes. Many parents and teachers ask for books of guidance for themselves. Most of the books advertised for this purpose are more harmful than helpful, but there are a few, which we note below, that will stand the fullest test and do much good. Among them are Ennis Richmond's THROUGH BOYHOOD TO MANHOOD, and the Rev. E. Lyttleton's THE TRAINING OF THE YOUNG IN THE LAWS OF SEX. The Vir Series, known as the Self and Sex Series, are standard books and perfectly safe. There are four series for males and four for females, the former being written by the Rev. Sylvanus Stall, and the latter by Dr. Mary Wood Allen. They are WHAT A YOUNG BOY OUGHT TO KNOW; WHAT A YOUNG

MAN OUGHT TO KNOW; WHAT A YOUNG HUSBAND OUGHT TO KNOW; WHAT A MAN OF FORTY-FIVE OUGHT TO KNOW, and the corresponding series for girls. They can be put into the hands of the purest-minded girls without ever a blush. In fact this entire subject ought to be treated from absolutely common sense standpoints, and not as if it were a forbidden and prudish subject. Certain it is that almost the most dangerous and most active part of our youthful growing nature should not be passed unnoticed by parents and teachers. The harm lies from knowledge gained from unwise companions.

Forbush puts it as follows: "The sexual passion expires after a protracted reign; but it is well known that its peculiar manifestations in a given individual depend almost entirely on the habits he may form during the early period of its activity. Exposure to bad company then makes him a loose liver all his days; chastity kept at first makes the same easy later on."

*Sex-Attraction is substituted for Indifference.* He should be trained in courteous, well-bred, high-minded, pure, noble respect and worship. "Idealism" is a good term. Polished manners may be a veneer, covering vulgarity and low thought; but high-minded Idealism is inspiring. The Social Nature now turns to close, intimate friendship in the same sex—Chums, we call them.

We pointed out previously that up to the age of eight they are sex-indifferent; that from eight to twelve they are sex-repellant; but from twelve years on they are sex-attracted, the boys casting "sheep's eyes" at the girls, and the girls casting "sheep's eyes" at the boys. Nature intended them to be together; we separate them in school in order to get any study done at all, but there is every reason that the home and the Church should provide for social intercourse, for the building up of manners and etiquette, and for the cultivation of courtesy and chivalry, for the high ideals and noble inspiration that should characterize one's attitude towards the other sex. This politeness should not be veneer, but should go down to the utmost depths of our nature. A gentleman is a gentleman at heart, not merely one trained in outward manners. Teach the young man to place the girl, whom he adores with that youthful but innocuous "puppy-love," upon such a lofty pedestal of ideal-

ism that wrong thoughts of her are impossible. Let the young girl dream of her "Prince Charming," but let that Prince Charming be the true prince in heart and life and principles. "Next to God, in the eyes of a young man, is the woman in whom he believes." If parents and teachers in the Church do not teach young women absolutely to respect themselves and hold high ideals, our young men cannot help but be dragged down. The lady who permits her escort at the after-theatre restaurant to puff cigarette smoke across the table, without any doubt lowers the ideal. If the home and the Church are open to our young people of both sexes, in social gatherings, and if the leaders are truly virtuous, dignified, and gentle, right ideals and high motives can be inculcated and "set" into habits. Talking and teaching and reading will never do it alone.

Mrs. Birney say: "There is no neutral ground, no standing still during this period of adolescence; it is growth, expansion, assimilation, mental, moral, and physical. The active mind must be nourished with proper ideals or it will assimilate the ignoble; the body must have abundant exercise or the force which craves expression will turn inward and prey upon itself, while morbid questionings and conditions will arise which will undermine the constitution and eventually lead to disease and premature decay of all the faculties. To be kept healthy and busy amid cheerful surroundings is the best antidote to the abnormal tendencies so prevalent in boys and girls of this age."

*The Novel in the Age of Romance.* President Butler, in one of his class lectures, dealing with the fondness of the adolescent for the romantic and sentimental, stated that in his opinion it was wise to curb rather than to feed these over-urgent passions at this time, at least before sixteen or seventeen. At this time the child needs the guiding and subduing influence, rather than to have his imagination fed by wild day-dreams and air-castles of romanticism. Day-dreaming and air-castles are needed, as we shall show later, but not along these lines of unreality, and so he urges that the novel be kept from our young people, and that in its place be given books of biography and travel and heroism, all of which are possible of realization. If the novel were true to life, it would perhaps not be so dangerous; but it is not. Every novel ends one way, at least if it is to have a sale—

"then they married and were happy ever after." Moreover, the novel of to-day is not what it was a single generation ago. A quotation from the London TELEGRAPH of recent date says: "It is common knowledge with everyone who reads books that during the last generation the English novel has steadily claimed a greater freedom. Subjects are now dealt with at which the mid-Victorians would have hid their faces. There is a realistic treatment and a frankness of language concerning matters of sex, which the last three-quarters of the nineteenth century would not tolerate. Let it be remembered that we have not advanced. We have gone back.

"It is not a new art, but old, that has no reticence. A realistic picture of physical passion, a frank naturalism in style, belongs as much to the centuries of Defoe and Smollett as to our own. This is not to say it is bad. Thackeray deliberately regretted the eighteenth century freedom. Since the time of Fielding, he complained, no writer had been permitted to the fulness of his power to portray man. We have now come to a time where there are no limitations.

"Those who for their sins have to maintain a careful survey of the constant stream of ephemeral novels are well aware of the growth of a class which, not to mince words, must be called salacious. Each season now sees a number of books for which the most kindly critic in the world can find no *raison d'etre* but their impropriety. Absurd in plot, wooden in character, and ignorant in style, their sensual descriptions provide them a popularity."

2. MENTAL CHANGES.

*Self-Consciousness and Sensitiveness* are painfully evident. Personal care of dress and appearance shows itself. Pride assumes a high place. Ideals of dress are lived up to most fastidiously. Miss Uhl tells the story of giving a cheap scarf-pin one Christmas to a youth in her class in St. George's, New York. The next Sunday he came, wearing it in a soiled cravat, but with his hair better brushed and his shoes shined. The succeeding week, the tie containing the pin was spotless; next the clothing was more neat, the hands and nails immaculate. Other improvements in dress and manners followed. Miss Uhl declares,

"It took just one year to live up to the ideal of that Scarf-pin." But it was worth while.

*Age of Ideals.* Lofty aspirations attract and hold. Desires to do something in sacrifice and devotion—enter the Ministry, Church Work, etc.—appeal strongly. The altruistic feelings of humanity take hold on him. Drs. Starbuck and Coe have made minute searches as to the appearance and power of such altruistic hopes and ideals. The lad is full of day-dreams and plans. We see him follow Ideals as fads and fancies, holding staunchly to each one for a short time, and then dropping it for another.

Day-dreaming may be carried too far, yet we must let the person see the castle ahead, as in Cole's picture of Youth on the Voyage of Life. If we expect achievement, we must remember Joel's ideal of people in the Age of Prosperity when he says, "Your young men shall see visions." "Ideals," says Professor Jones, "are the most wonderful things in the world." They correspond to the apple in front of the horse's nose. Ideals are never realized, for when an ideal is realized, it ceases to be an ideal and becomes a fact. An ideal is the *vis-a-fronte*—the force from in front. We put it tersely in the earlier part of this book by saying that before the age of eight the child is ruled by the *vis-a-tergo,* by the force from behind, usually the slipper; that from eight to twelve he was guided by the *vis internus,* the force from within, his own impulses and desires; that from twelve years on his mainspring was the *vis-a-fronte,* the ideals and visions ahead. This is what Mrs. Birney urges upon parents in the inculcation of ideals of citizenship, so important to the welfare of our nation: "The same thing applies in the boy's education as a citizen; he should be trained to feel a sense of duty toward the community in which he lives and an active interest in all that concerns its welfare. The boy who can be roused to righteous indignation over defective or insufficient water supply, bad pavements, poorly lighted streets, and other municipal discomforts and menaces to health, will, ninety-nine times out of a hundred, be a public-spirited, useful citizen when he reaches manhood. I know a mother who never fails to call her son's attention to every municipal defect, and who always ends by saying, 'Well, I shall certainly be thankful when you

can vote, for I am sure you will do all you can to make things better.' This particular boy is only eleven years old, but he is already at heart an earnest, upright citizen. There are parents who spend many unhappy hours *worrying* about their sons, when they should be *studying* them, and strengthening by every means at their command the ties between them."

*Reasoning and Developing Reasoning is Seen Now.* Cause and effect are grasped. Analysis and Synthesis combine. A new world is opening, and the long vista of Investigation and Inquiry dawns before him. Things and persons will be loved for a time, then doubted and dropped. Questioning the foundations, reasoning, "Why?" will be uppermost in everything. The Youth may appear fickle and fanciful. Life grows larger, past ideas are insufficient. Let us see how this works out according to the psychology of our previous study. The child now sees cause and effect, because he sees relations, because he compares events. He has formerly taken his knowledge as unrelated facts, and now he relates those facts and weaves them into a system. In the early stage, the thinking process was synthesis, and then analysis. Now it is synthesis, analysis, and re-synthesis. Formerly he cut the stones of his mosaic pattern, now he arranges them together to form the pattern. Now he can handle the abstract thoughts and think without images or pictures.

Thorndike, in his ELEMENTS OF PSYCHOLOGY, illustrates this: "The bulk of our thinking is in fact not concerned with direct feelings of things, but with mere references to them. We can do hundreds of examples about dollars and cents and hours, about feet of carpet and pounds of sugar, with never a percept of real money or carpets and with few or no mental pictures of the sight of coins or the taste of sugar. We can argue about the climate of a country with few or no mental pictures of black skies, drenched skins, of muddy soil. It is sufficient for our purposes if we feel that the words or other symbols in which we think *stand for* or *represent* or *refer to* the real things." Adding, in his PRINCIPLES OF TEACHING: "The processes of judging facts, reasoning, following an argument and reaching conclusions are the same processes of association and dissociation as are found in all learning; the difference is that there is active selection within the present thought of some part or aspect

which consequently determines the next thought, and selection again amongst the sequent thoughts, retaining one and discarding others. The laws of rational thought are, however, the general laws of association and dissociation, but with predominance of the law of partial activity. The principles of teaching in the case of response of comprehension, inference, invention, and the like are the principles of apperception, habit formation, and analysis; but special importance now attaches to principles derived from the fact that (1) the total set or context or system of thought, and (2) any single feature of a thought, as well as the particular thing thought of, may decide the future course of thinking. The principles thus derived are: (1) Arouse in the pupil's mind the system of ideas and connection relevant to the work in hand. (2) Lead him to examine each fact he thinks of in the light of the aim of that work and to focus attention on the element of the fact which is essential to his aim. (3) Insist that he test whether or not it is the essential by making sure that it leads on to the goal aimed at and by the logical step of verification, by comparing the conclusions to which it leads with known facts."

Miss Harrison adds: "In fact we have not reached the really rational view of anything until we see that all things are connected; that there is no such thing as isolation. It has been well said, 'most of the world is asleep because it has been taught facts alone.' It is because we fail to see continuity that we fail to comprehend life. God is eternal, everlasting, everpresent; therefore all His creation must reflect Him—must be without isolations."

*Storm and Stress Period.* When puberty has well advanced the bodily and mental changes send the Youth through a fiery, seething furnace of unrest, of questioning old faiths, of realization of sin, doubt and anxiety, both of his religious faith and its verity, and of his own salvation. Conscience is acting vigously, and it drives the youth to personal investigation. He devours infidel and even atheistic books. He is an object of solicitude to home and Church, who imagine he is wandering into irreligion and godlessness. Never mind! Starbuck's figures prove that not more than 5 per cent. (a mere fraction) ever drift permanently away at this time. Almost all come back to

the fold, with faith better grounded for the proving and testing. They remain steadfast forever then, or are overturned in the second upheaval, that often ensues in the Later Adolescence or Early Manhood.

According to Mr. Barnes, this somewhat skeptical age (twelve to fifteen) is followed by a period of diminished critical activity in religious questions. "One cannot help feeling," he says, "that they (the children just past fifteen) have accepted an abstraction and a name and have, temporarily at least, laid the questions which perplexed them aside. Certainly from fifteen to eighteen there is no such persistent exercise of the critical judgment in matters theological as there is between twelve and fifteen."

In speaking of the Development of Belief in Youth, Pratt says: "Certainly for many men the great wave of doubt comes at about eighteen, and for many women about two years earlier. The two great causes or occasions for adolescent skepticism are, first, an inherent, almost instinctive, tendency to doubt, a natural rebellion against authority of all kinds, a declaration of independence on the part of the youth; and secondly, and much more important, the reaction of the young reason upon the new facts put before it for the first time. It comes upon the young man with an overwhelming surprise that the beliefs upon which he has been brought up, and which have been inculcated in him as the very surest and most unshakable verities of life, are after all based on such very uncertain foundations and bolstered up by such exceedingly flimsy arguments. For so the newly awakened young man regards these arguments. There is no time in a man's life when his reason is so unflinchingly logical, so careless of consequences, so intolerant of make-believe." And since it is the age of doubt it should be met with the utmost sympathy and given the fullest consideration. There should not be an attitude of reproach. Our religion will bear investigation.

Miss Slattery puts it thus: "I do not believe one should lead them to express their doubts, but when they do, may God give us the wisdom we need more than at any other time in our work. The phrase 'I don't believe' more often means, 'I cannot understand,' and I know from experience that it is possible to make them feel that it is the inability to understand which

leaves them so perplexed. They are not wicked doubters, these questioning young people of ours. They are striving to reason out answers. The only person who never questions is the one who never thinks. I have had girls and boys in their later teens tell me that they 'don't believe in anything, not even that there is a God.' 'If there is,' they say, 'why does He let such things happen?' Well, I have met that question and answered it for myself; all I can do is to give them my answer. I have found that, if wisely treated, they almost always return to a larger and better faith when the period of doubt is over. It can be made a short period for many of them, if we can lead them to see the marvellous power of Almighty God whom they question. How impossible it is for the human mind to understand the great problems they are attempting to solve, and yet the mind must ever seek to solve them.

"The main thing it seems to me is to rob doubt of its heroic element by not treating it as wicked. Then we can help them as best we may to reach conclusions which shall in a measure satisfy. Let us remember that the best, and highest reasoning never leads to final disbelief. The reason seeks the positive always rather than the negative. Personally, I am not as anxious about these young people as I am about those who say, 'There is a God; all you teach is true,' and then live as if there were no God and none of it were true."

The Sunday School is no place to drag in mooted questions of criticism, but it is the place to settle doubts when they arise, and a doubt should never be allowed to linger and lurk unanswered. As we state in the chapter on The Teacher, when a pupil comes with a query during this Age of Doubt, answer the child. Do not turn him away. If you do not know, say so frankly. It will not be to your discredit, no one is supposed to know everything. But when you say you don't know, be sure to add, "But I will find out," and then never fail to find out. Do not "bluff" the boy off. If you have not gray matter enough to transfer the knowledge from your source of information, then take him to someone who can deal with him first hand. At any rate, under no consideration, let the doubt lurk. Some of the saddest instances of the result of this policy have come to the knowledge of the writer. One bright Yale man in post-graduate

work in Columbia, said that he had not been in Sunday School since his college days, because he had asked his teacher a question which she could not answer, and he thought if she did not know, the whole of religion was a fraud. In a Washington Sunday School Institute a teacher stated that a lady had committed suicide, who on her deathbed blamed her Sunday School teacher for not answering her doubts.

One must watch carefully for this period, for the Course on Christian Doctrine, which should be given at this time, may be given too early or too late. A teacher in one of our large city schools said that she had given the Course on Doctrine to girls of thirteen, who appeared absolutely uninterested. They queried, "Why should anyone want to prove the Resurrection of Christ, or His Divinity? Did not the Creed say so? Did not everybody believe it? Was not that enough?" The next year she was teaching them the Apostolic Church and they were that year in the Age of Doubt and Investigation. Then they were asking her to prove the very questions that she had proved the year before and which did not properly occur in their text book. Doctrinal material should be given in full during this time and the child cannot have too much. Nor should we be afraid of science. In THE LION OF ST. MARK, it says: "Science is swinging with increasing momentum from the materialistic toward the spiritual reading of the universe; and the number of men, great in science and in invention, who array themselves on the side of the Christian faith grows steadily. The latest witness is Mr. Edison, perhaps the greatest of living inventors, and certainly one of the keenest brains of the present generation. The New York TRIBUNE publishes the latest interview with Mr. Edison. Among other questions was one asking if his theories of evolution and cellular adjustment made him a disbeliever in the Supreme Being. He replied: 'Not at all. No person can be brought into close contact with the mysteries of Nature, or make a study of chemistry, or of the laws of growth, without being convinced that behind it all there is a supreme intelligence. I do not mean to say a supreme law, for that implies no consciousness, but a supreme mind operating through unchangeable laws. I am convinced of that, and I think that I could—perhaps I may sometime—demonstrate the existence of such an Intelligence through

the operation of these mysterious laws with the certainty of a demonstration in mathematics.' "

*It is the Conversion Period.* The psychology of conversion shows that this phenomenon, with its "sense of sin," is a physical or psychological, rather than a spiritual, development. It gives the ripe and fitting time, however, for Christian and Spiritual teaching. Like other instincts (love, curiosity, altruism, etc.), the Instinct of Religiosity should be seized and made use of. It is the Conversion-period, and should be used as such by the Church.

Sin, however, and its realization by those who have fallen into its meshes, is a very real thing. President G. Stanley Hall says, in THE PRINCIPLES OF RELIGIOUS EDUCATION: "I am very strongly persuaded that not many years will pass before we shall have from science a very strong plea for more preaching of sin from the pulpit. I say this with great diffidence, and I hardly meant to put it quite so strongly, but I will not go back now, for I very rarely get an opportunity to talk back from the pulpit; my place is in the pews. But I do feel very strongly persuaded that we ought to have a little of the old-fashioned doctrine of sin preached as Augustine preached it. The Church deifies some of our good Calvinistic friends for preaching it. We do not hear so very much of it; but it is a dreadful thing. Read a book like Nordau's DEGENERATION. Read the modern studies in criminology that are being made. Read the literature that is abroad, stamped with the marks of human decadence. Look at life as you see it. Is not sin a real thing?"

Referring again to Professor Pratt, he says: "In this sense, religious belief, apart from its accidental and purely intellectual accretions, is biological rather than conceptual, it is not so much the acceptance of a proposition as an instinct. I do not mean by this that it is an instinct in the technical sense of the term, but it has its roots in the same field, and is in many ways comparable. An instinct might be roughly described as an organic belief. It cannot be reasoned out; it must simply be accepted and obeyed. The young bird before her first migration to the south or before her first period of motherhood, we must suppose, feels a blind impulse to start southward or to build her nest. She cannot tell why it is; she simply obeys.

"The religious consciousness in which the mystical germ is somewhat developed is in a similar position. It may be utterly in the dark as to the nature of the Cosmos so far as all reasoning goes. It can see God no more than the bird can see the southland. It simply accepts what it finds—and for the same reason the bird has in flying south, it must say, 'Lord, Thou hast made us for Thyself, and our hearts are restless till they rest in Thee.' The immense popularity of this sentence of Augustine's among religious people of all sorts and of all times is an indication of its truth as a psychological description."

Miss Harrison treats the subject thus: "The assumption that every normally constituted offspring of the human species has a capacity for religion is, therefore, warranted by the study of man as a religious being, as well as of religion in its historical development. It is human to be religious. It is something less than human, or more than human, or somehow extra human, not to be religious. This conviction may be confidently asserted in the name of modern psychological and historical science.

"All religion rests on a need of the soul; we hope, we dread, because we wish. The ceaseless craving for satisfaction is an important part of the human being's capacity for religion: And it is the attempt of the present age to satisfy the deepest needs of human nature by a more abundant supply of physical comforts and of sensuous pleasures, which constitutes and validates some of the most effective influences for thwarting the chief benefits of the religious life."

How do we explain Conversion Physiologically and Psychologically if it is not primarily a spiritual and religious phenomenon? Forbush, the great student of Adolescence, gives us the answer: "The peculiarity of this period that most attracts attention is that of *crisis*. It seems to be well proven that there comes a time in the adolescence of almost every boy and girl when the various physical and moral influences of the life bear down to a point of depression, and then rise suddenly in an ascending curve, carrying with them a new life. There is first a lull, then a storm, then peace; what results is not boy, but man. This crisis, in religious matters, is called conversion, but is by no means confined to or peculiar to religious change. 'It is,' says Dr. Hall, 'a natural regeneration. If the Hughlings-Jackson

three-level theory of the brain be true, there is at this time a final and complete transfer of the central powers of the brain from the lower levels of instinct and motor power to the higher levels.' 'It is,' says Lancaster, 'the focal point of all psychology.' Dr. Starbuck's careful though diffuse study shows that this change is apt to come in a great wave at about fifteen or sixteen, preceded by a lesser wave at about twelve, and followed by another at about seventeen or eighteen. It consists in a coming out from the little, dependent, irresponsible animal self into the large, independent, responsible, outreaching, and upreaching moral life of manhood. Professor Coe says: 'I do not think it should be called conversion, but commitment. It is a ratification rather than a reversal.' He also shows that the first wave is that of most decided awakening, although the number of conversions that can be dated is greater in the second period.

"There is a marked difference in the way this 'personalizing of religion,' as Coe calls it, comes to boys and to girls. With boys it is a later, more violent, and a more sudden incident. With boys it is more apt to be associated with periods of doubt; with girls with times of storm and stress. It seems to be more apt to come to boys when alone; to girls in a church service.

"Next to the physical birth-hour this hour of psychical birth is most critical. For 'at this formative stage an active fermentation occurs that may give wine or vinegar.' 'This,' says President Hall, 'is the day of grace that must not be sinned away.' The period of adolescence is by many divided into three stages, embracing respectively the ages from twelve to sixteen, sixteen to eighteen, and eighteen to twenty-four. These might be termed the stages of ferment, crisis, and reconstruction. Mr. E. P. St. John classifies them as physical, emotional, and intellectual stages. Coe marks them as impulsive, sentimental, and reflective. Rev. Charles E. McKinley marks them in character as solitary, self-willed, and social, and in result as discovering personal freedom, discovering life, discovering social relations. The three waves of religious interest correspond with these stages. I have not attempted to classify the phenomena of these stages here, desiring rather to give the impression of the period as a whole. Most of the phenomena which I have spoken of begin in the earliest stage, reach their culmination in the second,

and begin in the third to form the fabric of altruism and character. Of course the instinctive, the sensuous, and the sentimental are apt to precede the rational and the deliberate.

"While we may not pretend to comprehend the whole philosophy of the entrance into religious life, there are some things which seem to be assured. Such are these: The boy is not irreligious; he is rather in the imitative, habituated, ethical stage. Conversion is the human act of turning to God, not a special cataclysmal kind of experience during that act."

Haslett says: "Definite religious awakenings are prominent during this stage. It is the paramount time when religious feelings are deepest and stir the soul most easily and naturally. It is to be noticed that there is a rise in the conversion curve just before puberty, a distinct fall in it at this change, and a very rapid and high rise in it immediately following puberty. The golden time for conversion is from about fourteen to nineteen. Sixteen is the year when the curve is highest, according to most of the studies that have been made. Nature favors and greatly aids grace during this stage. The soul is open in response to the physical and physiological renovation and rejuvenation.

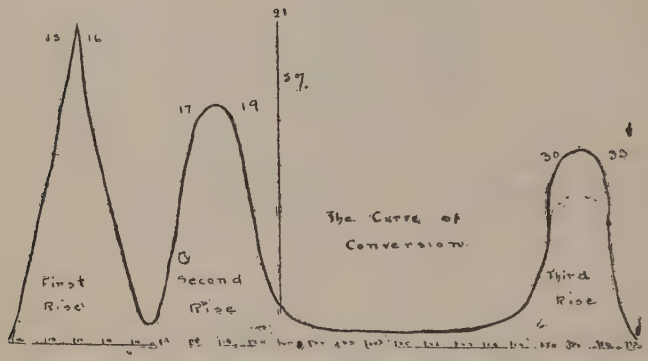
"It is a sad fact that great numbers of our young men are outside the Church, and Church relations. They seem to have no interest in the Church. Their energies are being utilized elsewhere, and the Church is the loser. They appear to be out of touch with the Church, with too little in common between them, and the one institution that should be crowded with the youth of the land is neglected. A pastor who has been successful in filling his church at its services, said that he usually had three hundred young men at his meetings. Perhaps he did. But four years afterwards you could not find fifty young men in one of those meetings, except on special occasions. The fact is they drifted to those places where there was provision for their needs and interests. One of the saddest features of the Christian Church to-day is the fact that the young men are not found within her pale. It is not higher criticism, not the new theology, not the changed character of the preaching, not the extensive or elaborate musical programs, not the rivalry of the churches; none of these nor all combined that can account for the dearth of young manhood in the Church of the present. The cause must be

sought elsewhere. The character of the times has changed, changed enormously within the last twenty-five years. Social organizations, clubs, societies, fraternities, have all multiplied very rapidly. Here the young man finds the exercises that appeal to his nature and needs, to a degree. Not that they are religious, most of them are not, but they meet a deep want in his nature. They appeal to the sense of individuality, independence, worth, eagerness, and the feeling of enthusiasm, as well as feed the social nature, so strong at this stage. Provision must be made for the leading instincts and capabilities of the young to develop activity, and activity that results in actual value to others. The youth should feel that the work he is doing, the part he is playing in the role of the Church's activity, is essential, valuable, and appreciated by those with whom and for whom he works. Let him have something to do, and let him realize the importance of that service, and let it also be of such a nature as shall suit his gifts and interests as far as possible, giving great freedom and encouraging a spirit of responsibility and authority in him, and a long step will have been taken in the right direction towards holding the youth within the fold of the Church.

"The entire services of the Church, opening, music, sermon, closing, receiving of the offering, social feature at the close, must all be of such a nature as appeals to manhood. We should have a large number of hymns written by capable composers, and suited to the adolescent nature and needs, and given place within the hymnals. The trouble has been that the whole organization, administration, services and work of the Church until very lately, have been planned from the point of view of the adult, theological type of mind."

*The Curve of Conversion.*—Professor Starbuck, Professor of Psychology in the Leland Stanford Junior University, got out a book some years ago which is a study of THE PSYCHOLOGY OF CONVERSION. He made a very detailed research, and his results are incontestable. Professor Coe, a devout Methodist, who would be inclined to accept the old view of conversion, brought out his book in 1900 on THE SPIRITUAL LIFE. He accepts Starbuck's curves. Stanley Hall, the author of ADOLESCENCE, the enormous two-volume study of this subject, accepts Starbuck's Curves;

President Butler and Dr. A. A. Butler; Professor James and Edwin F. See; Dr. William B. Forbush and Professor Haslett, in fact every writer on this subject to-day accepts Starbuck's Curves, so that practically they can be considered as standard. These are the Curves. They are worth careful study and copying.




Somewhere between thirteen and sixteen, differing with boys and girls, comes the rise in the Curve, sharp and distinct. There is no mistaking it. The signs will be the Doubts, the Ideals, the Mind Wandering and Storms and Stress, and the sudden Desire to do something for the Church or for mankind.

It may come with a life that is very inconsistent, for practically it has very little to do with life, it is an inclination to altruism, to do good, to do better service. The child may be very inconsistent and seemingly indifferent to religion. You say, "Oh, that child is not fit for Confirmation." Yet, it is undoubtedly the leading of the Spirit. It is undoubtedly the time when the iron is white-hot. Now remember that the iron does not become white-hot because you are going to mold it. It becomes white-hot because it is in the fire. So it is with conversion. This storm and stress period, this upheaval, this grace, does not come properly from a religious motive. It comes from a physiological and psychological one, as we have said before. It is the time when the iron is white hot, when the child is moldable, when the instinct of religiosity can be reached and touched. It

is the time to strike for God. The change of life and conduct will follow after, not come before.

We have often asked, "How can you expect a child to be good until you have given him God's power in Holy Baptism and Confirmation?" How can you expect him to be good any more than you can expect a sick person to walk without strengthening his muscles? If one has lain in bed for a month, he can readily say: "I cannot walk." No, nor would he ever be able to walk until he got up and practised.

This period may last two weeks, two months, possibly a year, but is more likely to be very short than at all long. The iron does not stay white long. Then there is a sudden drop of indifference. Then somewhere between seventeen and nineteen there is a second rise in the Curve, not so high as before, nor so sharp and strong; but longer and broader—that is, extending over a greater period. This is a second chance to reach the child. Not being so sharp, it may be overlooked; whereas it would take a blind man to overlook the first curve. The drop occurs again, and somewhere between thirty and thirty-three there is a last rise, not so high as the second time, and about the same length, but if the man has not been reached then, where is he? He is in the home, sleeping late on Sunday mornings, or reading the Sunday newspaper, or perchance playing golf or riding the automobile. He is usually not in a place where he can be reached. And the woman, where is she? In the home, occupied by home duties, in society with its distractions; but by a beautiful coincidence, it often happens that the woman, marrying young, has her little child, now in the first period at twelve or thirteen. This child is reached, and "a little child shall lead them" is shown by mother and child coming hand in hand to God's altar. Scarcely well is it to run the risk of waiting for this last period, however, for the Y. M. C. A. figures show that only five per cent. are reached after the age of twenty-one.

During this period of adolescence the child now passes out of the stage where the whole family or the entire race is initiated into a religion because of the belief of the chief or leader. He no longer speaks of "our church," or "our" position whatever it may be, in the impersonal way so customary a year or two earlier. He forms his own views. He is a Christian because

he personally embraces Christianity. He must stand on his own feet. This is the natural and appropriate time to put the question, "Do you believe?" It is the natural and appropriate time for the personal assumption of the vows made for one in baptism, or for otherwise uniting with the Church.

Only two points in this connection can be touched upon here. The first is an eagerness for service. The young person is now ready, not only to follow a leader, but to fight for and champion a cause.

If, on the other hand, the scholar arrives at the period for grasping a specific truth and does not find that truth, if he is ready for a new stage of spiritual development and is still fed only on thought suitable for earlier stages, his spiritual development is in danger of being impoverished or even permanently arrested.

Dr. O'Shea, referring to the religious phase of adolescence, says: "Adolescent religious instruction should relate more to action, to doing, than to speculation. What the boy particularly should hear in the Sunday School should have reference mainly to worthy tasks to be undertaken in the world, great deeds to be done. But, not realizing the nature of the adolescent boy, teachers have presented religion as the source of peace and rest, rather than as the armor with which hard battles are to be fought, and in the course of events the young man drifts away from the Sunday School because there is more in the world outside that appeals to his love of action, of daring, of bravery, and of enterprise."

"Another curious fact," writes Forbush, "about the maturing life is that it comes on in waves. Between these are *Lulls*. These lulls were called to my attention by some heads of reformatories before I read about them. What is the explanation? If you chart out all these rhythms, physical, mental, social, and moral, you will find that they closely correspond. Their explanation is largely physical. When physical growth and energy are near their flood-tide, the other friendly energies respond likewise, but during these reaction times which the good God gives so that the child's body may gather power to grow again, all the other energies hibernate. This law of rhythms probably acts to a lesser degree all through life. It is not confined to

adolescence. Middle-aged people have testified to having regular fluctuations of religious interest once in two years; others, during successive winters. Some of these cases are explainable, some are obscure. The tendency of nervous energy to expend and then recuperate itself; the fact of a yearly rhythm in growth, greatest in the autumn and least from April to July, pointed out by Malling-Hansen; the influence of winter quiet and leisure upon religious feeling—these are suggestive. In boyhood it is probable that the first lull is a reaction from the shock of the pubertal change, the second a reaction from the year of greatest physical growth, and the third a reaction from the year of doubt and re-creation. The boy, then, who suddenly loses his interest in religion or work or ideals is not to be thought in a desperate condition, and somebody ought to tell him that he is not. There is nothing to do but wait for this condition, which is natural and helpful to over-wrought energies, to pass, as it surely will."

Professor See summarizes the results: "The history of national and ecclesiastical customs, as well as the result of scientific investigations, point to the period between twelve and sixteen as one of critical religious importance. We are told that it has been a world-wide custom to celebrate the advent of adolescence with feasts, ceremonies, and mystic rites. This is the age of confirmation in the Roman Catholic Church, the Church of England, the Episcopal Church in America, the Lutheran and other churches."

When, therefore, Dr. Stanley Hall speaks of conversion as "a natural regeneration" and "a physiological second birth," and Dr. Starbuck calls it "a distinctively adolescent phenomenon," they are simply reducing this critical religious experience to the terms of physiology or psychology, but recognizing that in the orderly development of the life of the boy, according to the laws of God, the physiological and psychological changes which come to him at this period are part of a religious experience as well. As Dr. Coe says: "When the approaching change has heralded itself, the religious consciousness also tends to awaken. When the bodily life is in most rapid transition, the religious instincts likewise come into a new and greater life."

*The So-called Gang Age.* The use of this word "Gang" applied to boys is one of those singularly inconsistent lapses of

speech which do more harm in a single word than many labored chapters can correct. "Give a dog a bad name and hang it": Give defenceless and ingenuous boys at this age a class name that allies them with criminals and they will hardly thank you: nor will instructors who have any conception of auto-suggestion. The boys are going in gangs and the girls are going in cliques. The father suddenly awakens to the fact that his lad and he have grown apart. The peculiar self-centeredness and sensitiveness of this period are the cause of it. And yet the adolescent youth is yearning for sympathy. As we noted under the preceding period, they yearn to be loved, but they will not show it. Wise are the parents who keep in touch with their children now, who encourage confidences, who never scold or repel them, but who do advise and guide them; who get them to tell even of wrong doings and wild oats and shady actions, aiming all the while to guide and lead and help them. The child will form an attraction for one older and wiser than himself and when he respects and loves, will devotedly yield his life rather than be untrue. The best teacher now is an older woman, or man who remembers his own adolescent age. The unfortunate trouble with men at this time is that they do not remember it.

The extreme danger of following a harmful, wicked leader is obvious. "Leading straight" is a prerequisite of a friend. Only genuine sympathy on the part of a teacher can hold a class at this age. "The follies of youth," the lad's "conceit," the girl's "frivolity," become unbearable to any save one who can "understand."

Use this gang instinct in class organization. The gang instinct means two things—following the leader, and self-government. The day school recognizes it, and in New York we get the leader of the gang, with his gang, into the club, in the night school and from there to the educational classes below. Form every class in the Sunday School into the nearest approach to a gang, and give it a name. You cannot call it St. Philip's Gang, St. George's Gang, St. Bartholomew's Gang—that will scarcely do. Nor do the names "class" and "club" quite satisfy. A good plan is to call every girls' class a "Guild," and every boys' class a "League." Let them elect their own officers, but not the teacher as one. Let the teacher be merely the director, the

power behind the throne. Let one youth be president, one treasurer, one secretary, and all the rest vice-presidents. Give everybody an office. Let them take turns in conducting the class recitation. *You* will probably think the lesson will not be so well taught. *They* will certainly think it is better. You will have to do more work, study harder. Have the class leader each week at your home and possibly spend hours going over the material with him or her, but the coöperation on the part of the class, the interest taken by them in their work, will well repay the effort. School after school, teacher after teacher are bearing witness to-day to the pedagogical value of this plan. Many a day school teacher, working out this system in the Sunday School, has said, "I never got such work out of my scholars before, as I do now."

*The Strengthening of Conscience.* Mrs. Birney, in her book upon CHILDHOOD, says: "The budding conscience which appeared about the fourth year, and which, through its expansion, has led the boy to do without protest what his parents, his teacher, or society required, now feels a need for some other guide to conduct, some explanation of human life and its phenomena. Truly has this period of life been designated as a 'second birth.' The earlier years have been filled with external objects and physical growth and needs, and now the soul seems to spring into conscious activity and to assert its sovereignty over the mind and heart. This is the time for the development of altruism, of the ideal, of all that is noble and fine and great in human character. The mind is marvellously receptive to suggestion, the brain quick to perceive, the muscles to act. If evil inclinations manifest themselves, counteract their influence, not by dwelling upon them, but by putting something else in their place in the form of occupation or amusement. Someone has said: 'We grow toward goodness rather by pulling ourselves up to it, than by pushing ourselves away from evil.' "

Referring to A MODERN STUDY OF CONSCIENCE, by Huckell, we read: "It is at this point that a modern study of conscience may be said to take up the problem and to bring it into new light. This may be considered the modern view, as now generally held: Conscience has two elements—moral judgment and moral obligation. As to judgment, it is probable that reason acts in conscience as it acts in any other matter! And therefore the judg-

ments of conscience are fallible; but as to obligation, there is something unique. We recognize that an ordinary judgment of reason may or may not involve obligation. There is a sense of the ought which is manifest and unmistakable. Now this fact of the sense of moral obligation must be accounted for. The question is, whether this norm, this sense of obligation, is native or acquired. The intuitionalists would say that it is native; the evolutionists, that it is acquired. The truest view would be probably a reconciliation of these views, for in a certain way this sense of obligation is both native and acquired. Many of the intuitionalists would not, however, agree to reconciliation, for they would not accept the cosmic theory of the evolutionists, although it may give a very full and noble view of life. The intuitionalists would hold that the successive epochs of life, consciousness, morality in man, were implanted *ab extra* at certain stages of life or in the individual man. Many ethical thinkers of to-day define conscience as the entire moral constitution or nature of man. Some hold that this moral nature is a separate faculty in man. Thus Dr. Thomas Reid defines it as 'an original power of the mind, a moral faculty by which we have the conceptions of right and wrong in human conduct, and the dictates of which form the first principles of morals.' Others hold that conscience apprehends the distinctions of right and wrong, but only applies them personally. Thus President Mark Hopkins says: 'We may define conscience to be the whole moral consciousness of a man in view of his own actions as related to moral law.' Others hold that 'conscience should not be used as an appellation for a separate or special moral faculty, for the reason that there is no such faculty.' This was President Noah Porter's view. 'The same intellect,' he contends, 'so far as it knows itself, acts with respect to moral relations under the same laws, and by the same methods of comparison, deduction, and inference as when it is concerned with other material.' "

We see, therefore, something of the meaning of the further differing definitions of conscience that are often given. Conscience, says a naturalist, is a highly important organ for preserving life. "A man's conscience," says Clifford, "is the voice of his tribal self, the individual self being subordinate to the tribal self." Conscience, says another, is that phase of our na-

ture which opposes inclination and manifests itself in the feeling of obligation and duty. "A man's conscience," says still another, Professor Starke, "is a particular kind of pleasure and pain felt in perceiving our own conformity or nonconformity to principles." "Conscience," says Professor Frederick Paulsen, "is a knowledge of a higher will by which the individual feels himself internally bound." Trendelenburg asserts that conscience is the reaction and proaction of the total God-centered man against the man as partial, especially against the self-seeking part of himself. Schlegel's definition is interesting: "Conscience is an inward revelation as a warning voice, which though sounding in us, is not of us, and makes itself to be felt as an awe and fear of Deity. It is in all human bosoms and lies at the source of all morality."

This subject will be dealt with again under the chapter on the Training of the Will.

The Century Dictionary defines Conscience as: 'The Consciousness that the acts for which a person believes himself to be responsible do or do not conform to his ideal of right; the moral judgment of the individual applied to his own conduct, in distinction from the perception of right and wrong in the abstract, and in the conduct of others. It manifests itself in the feeling of obligation or duty, the moral imperative—I ought, or, I ought not; hence, the Voice of Conscience."

The latter part of this definition permits us to divide this much debated subject into two parts, which can then be separately handled and settled. There is the moral judgment of the individual, which, like his literary or artistic judgment, can be developed by training, until it becomes his reasonable adviser in all matters that come within its province, and it is the function of moral judgment, thus trained and reliable, or, on the contrary, untrained or mistrained and unreliable, to present the case arising in any moral crisis before the individual mind. At such a moment Conscience, apprehending the presentation, discharges its whole function of the feeling of obligation by issuing the moral imperative—Do this; or, Refrain from doing it.

*The Enlightenment, the Clearing-up Time.* The youth is easily guided and led out of his erratic doubtings, into definite,

clear convictions on any subject. Give him logical, reasonable proof, and he is satisfied. His reason is so active that it demands proof. This period has been called the "Aufklärung," the "clearing-up" of the unsettled questions. Statements accepted hitherto on faith in the source or person making them, must now be re-settled, *with* the proof. The youth is eager for facts and reasons. His animated face shows it. "The mask-like, impassive face at this age," says Forbush, "is a sign of a loss of youth or of purity." "He who is a man at sixteen, will be a child at sixty." Starbuck fixes the acme of the doubt-period at eighteen, the commencement of Later Adolescence. The storm and stress period ends in a Crisis. There is at first the lull, then the storm, then peace; and at the end, when peace comes, we find we have Man or Woman in place of Boy or Girl.

The youth has gone through the turbulent rapids and has come out into the quiet lake beyond. No wonder a father said the other day: "I understand now why my boy wrote home from college, 'Father, I can't explain how I am different, but somehow there seems to be rolled away from me a great load. I look at the world differently. I seem to be lighter-headed, and it all seems to be brighter around me.' " Of course it did, it was the Enlightenment.

*Development of Will.* We have referred before to the fact that Will is developed during this period, and we devote a special chapter toward the end of the book which treats of the Development and Training of Will. The father looks one day into the eyes of what he thought was his little boy, and sees looking out the unaccustomed and free spirit of a young and unconquerable personality. "Some mad parents," says James, "take this time to begin the charming task of breaking the child's will, which is usually set about with the same energy and implements as the beating of carpets." But the boy is too big to be licked or to be mentally or morally coerced. Haslett says: "Most fights occur at this stage. The youth is apt to cause more real commotion and trouble to the hour than at any other time between birth and maturity. It would seem that he smells fight and contention in the very air he breathes. If he cannot fight, then smaller ones are encouraged to engage in a friendly scrimmage—trouble he must have. Some reformers think that if a

change for a purer moral life does not occur before the age of twelve it is not likely to be accomplished except at great cost afterwards. The forces and qualities that are present and dominant before puberty are likely to be strengthened by the change. Hence the argument for the early and careful religious and moral training of children. It is an illustration of the greater fact that life tends to hold together, each stage preparing for the following stage.

The moral sense in boys is not as acute as in girls. Boys do not make such fine distinctions in relation to right and wrong. Swearing, stealing, lying, incendiarism, murder, etc., are crimes to be avoided as the boy of thirteen or fourteen views things. Acts must be very wrong, very violent and harmful or he will not be so likely to think them serious. Girls mention immodesty, untidiness, pouting, carelessness, masculinity, etc., as wrong. With them it is taken for granted that the baser and more violent crimes are violations of right. The first crime that comes under the ban of the law is *vagrancy,* including petty acts of pilfering. This is the age when boys are apt to become general nuisances, imitating in no small degree their superiors in this line. It is the dime novel, the "yellow-back literature" stage. General meanness develops fast when once started. Crime against property follows that of vagrancy, as a rule. Destructiveness manifests itself with native tendency to torture and destroy. This is the age when orchards are apt to be visited frequently by boys; buildings, notices, and fences disfigured. Crime against persons follows that against property. Dr. Marro finds that before fifteen, crime against persons is rare compared to the ten years following that year. Most frequent infractions in prisons are by young men. Sikorski reported that the most frequent infractions against the rules of the military school were from thirteen to fifteen. A study made by Dr. Marro of over 3,000 students in academies in Italy, shows that conduct is good at eleven, but fell away down to the lowest point at fourteen, and then gradually rose until the highest point was reached at eighteen.

We hesitate whether more to be afraid of or alarmed for this creature, who has become endowed with the passions and independence of manhood while still a child in foresight and

judgment. He rushes now into so many crazy plans and harmful deeds. This age, particularly that from twelve to sixteen, is the most critical and difficult to deal with in all childhood. It is so because the boy now becomes secretive, he neither can nor will utter himself, and the very sensitiveness, the longing and overpowering sense of the new life, is often so concealed by inconsistent and even barbarous behavior, that one quite loses both comprehension and patience.

According to Haslett: "Things must not be too easy of accomplishment is the practical application of what has just been said, and particularly so when adults are dealt with. The appeal should be made largely to the manhood and womanhood of the persons whom we are desirous of reaching and winning. Let the task be a difficult one, let it require considerable exertion in its accomplishment, and it will be more likely to be undertaken. Appeal to the will power in men and women. Let them realize that this power is appealed to, is relied upon to undertake and complete the task, whatever its accomplishment. The organ of manhood and womanhood is the will. If there is a fair amount of worth in a person, that one will not stand by and hear himself or herself ridiculed, classed as an imbecile, as an aboulique, or as a good-for-nothing. Such an one will arouse and set to work and do the best that is possible. Time and again this has been done. Some argue with considerable force that the Church has made admission to membership entirely too easy; that the scarcity of men in the Church is in large measure due to the ease with which persons can come into membership. Sufficient cost of thought, time, sacrifice, and energy of will are lacking to make it worth while to enter, it is said."

The Christian Faith, in its "Christocentric character," has now a splendid hold upon the eager youth, furnishing a logical, clear, doctrinal system on which to build. Now can be comprehended, for the first time, the meaning of the Sacrifice of Christ, the New Testament ideas, the Atonement, and the Messianic Forecast.

*Ritual and Adolescence.* Haslett, though not himself a Churchman, points out the supreme importance of Ritual during the pubescent period. "The spectacular and objective always appeal to children. That which stimulates their senses and

awakens interest through the exercise of the same, other things being proper, is in place in the instruction of childhood. . . . It is especially at the transitional stage, the pubescent stage, that the ritualistic is appropriate and necessary, and should be carefully provided and administered. . . . . While girls are more interested in the ritualistic and symbolic, yet the boys enjoy the spectacular phases of the ritualistic more. The girls are impressed more with their meaning than are the boys. Girls look upon the subjective side of morals, boys upon the objective. Girls are more easily influenced by their environment, and react more quickly. . . . . Boys are more expressive, but at the age of puberty are inclined to be reticent. . . . . Those Churches that practise Confirmation enriched by splendid rituals are in accord with the real nature of things, and should be influential in arousing the Churches at large to make proper provision for this critical stage of life. . . . ."

*Ethical Dualism.* In THE BOY PROBLEM Forbush states: "Ethical Dualism, a trait of semi-development and one with which we are familiar among American negroes, is characteristic of immaturity. It is the trait of the person who has not yet accepted the responsibility for his own life. None of us entirely shake it off. Not only is the Sunday boy different from the Monday boy, the boy praying different from the boy playing, the boy alone or with his parents or his adult friend different from the boy with his comrades, but, as in savagery, the ethics of the boy with his 'gang' is different from that with other boys. It is the old clan ethics. This idea that loyalty is due only to one's tribe, and that other people are enemies, and other people's property is legitimate prey, is just the spirit which makes the 'gang' dangerous, and which suggests the need of teaching a universal sociality, and of transforming the clan allegiance into a chivalry toward all. The clan is a step higher than individualism; I would recognize it, but I would lead its members to be knights rather than banditti."

"The age which the boy has reached," says Joseph Lee, "is that where Sir Launcelot, the knight-errant, the hero of single combat, is developing into Arthur, the loyal king."

This ethical dualism is a phase of that peculiar self-consciousness and desire for show, to make an impression, at this

age. The youth is particular that his gloves shall be new and spotless, but is not so insistent that there shall be clean hands under the gloves. This enters into his religion and is the explanation of the fact that the ritual of this period differs largely from the ritual of the Kindergarten and the Primary. The ritualism of the Kindergarten and Primary Periods is the ritualism of symbolism, with that deeper mystical meaning which appeals to the very young child. The ritual of the Adolescent is the ritual of Show, "an outward and visible sign," as it were, of "an inward and spiritual grace." The life may not accord with the profession, and yet often the only thing to hold the life is the profession. Teachers and clergy, as well as parents, should realize this condition and be very patient with the inconsistent lad or maiden.

Dr. Butler thinks that about the age of fourteen or fifteen, our pupil's interest in private prayer needs to be strengthened. It must be done with devout carefulness, or we may do more harm than good. I know of no better method than that of a young teacher of boys, whose statement I condense: "One week before a talk on Prayer, and before I have announced the subject, I hand each boy an envelope, say the contents are confidential, and I know he will comply, as a personal favor. In each envelope is a note, saying that I am subject to certain temptations, and that I am liable to discouragement. I request that, in saying his evening prayers, he will mention me to the Heavenly Father, and will continue this until our next meeting. I add, that by carrying out this request he is helping me more than he can fully understand. It is remarkable how the boys, aged from fourteen to seventeen—a time when many boys who have been in the habit of daily prayer are gradually relinquishing it—respond to this personal request. Without asking, I discern by the warmth of their greeting, or by some remark, that they are responding to what is, in most cases, an entirely new conception of private prayer—that of praying for someone outside of their own family. In some cases, boys who have already discontinued daily prayers, are led to resume them. When the day comes for the talk on Prayer all are better prepared to listen and learn from it what I am able to offer. As I have not neglected to bear them in mind daily, a sympathy springs up

between us which was not apparent before. A channel to the boy's soul has opened."

**Burbank's Views on Training.**

"Here let me say that the wave of public dishonesty which seems to be sweeping over this country is chiefly due to a lack of proper training—breeding, if you will—in the formative years of life. Be dishonest with a child, whether it is your child or some other person's child—dishonest in word or look or deed, and you have started a grafter. Grafting, or stealing—for that is the better word—will never be taken up by the man whose formative years have been spent in an atmosphere of absolute honesty. Nor can you be dishonest with a child in thought. The child reads your motives as no other human being reads them. He sees into your own heart. The child is the purest, truest thing in the world. It is absolute truth; that's why we love children. They know instinctively whether you are true or dishonest with them in thought as well as in deed; you cannot escape it. The child may not always show its knowledge, but its judgment of you is unerring. Its life is stainless, open to receive all impressions, just as is the life of the plant, only far more pliant and responsive to influences, and to influences to which no plant is capable of being responsive. Upon the child before the age of ten we have an unparalleled opportunity to work; for nowhere else is there material so plastic."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is the significance of Awkwardness in the Adolescent Period?
2. What Physical Dangers are Prominent?
3. How would you meet these dangers?
4. What Mental Characteristics are noted?
5. How can Ideals be used?
6. Define and describe the phenomena of "Storm and Stress."
7. What is "Conversion," and how is it to be met?
8. Draw the "Conversion Curve."
9. Of what significance is the "Gang Age"?
10. Define Conscience and defend your definition.
11. How does "Will" manifest itself now?

## CHAPTER X.

### THE STAGES OF DEVELOPMENT (Continued).

**Later Adolescence—Manhood—Relation of Mind and Body—Types—Temperament.**

**Adolescence, Later Stages:** Books under Chap. IX.

THE TEACHER, THE CHILD, AND THE BOOK. *Schauffler.* pp. 176-177.
*THE CHILD AND THE BIBLE. *Hubbell.* p. 19.
*THE BOY PROBLEM. *Forbush.* pp. 151-169.
EDUCATION AND LIFE. *Baker.*
*THE SPIRITUAL LIFE. *Coe.*
*THE PSYCHOLOGY OF RELIGION. *Starbuck.*
SUCCESSWARD. *Bok.* pp. 119-135.
*PEDAGOGICAL BIBLE SCHOOL. *Coe.* pp. 140-170.
*BIBLE CLASSES. *See.* pp. 19-35.

**Manhood and Womanhood:**

*TEACHER TRAINING. *Roads.* pp. 37-38.
THE PSYCHOLOGY OF RELIGION. *Starbuck.*
THE SPIRITUAL LIFE. *Coe.*

**Mind and Body:**

*THE CHILD AND THE BIBLE. *Hubbell.* pp. 16-20.
EDUCATION. *Spencer.* Chapter IV.
THE MEANING OF EDUCATION. *Butler.* Chapter I.
*THE STUDY OF CHILDREN. *Warner.*
THE PSYCHOLOGIC FOUNDATIONS OF EDUCATION. *Harris.* Chapter XII.
TALKS ON PEDAGOGICS. *Parker.* Chapter I.
*BIBLE CLASSES. *See.* p. 19*ff.*
*CHILDHOOD. *Birney.* pp. 45-47.
THINKING, FEELING, DOING. *Scripture.* p. 73.
PRINCIPLES. *Thorndike.* pp. 14-15.
*A PRIMER OF TEACHING. *Adams.* All.

**Temperament:**

*THE STUDY OF CHILDREN. *Warner.* pp. 154-188.
THE STUDY OF CHARACTER. *Bain.* Chapter XXVI.
*OUR TEMPERAMENTS. *Stewart.*
MENTAL DEVELOPMENT. *Baldwin.* pp. 181, 187, 190.
*THE BOY PROBLEM. *Forbush.* pp. 28-30.
PRINCIPLES. *Thorndike.* p. 94.
PEDAGOGICAL BIBLE SCHOOL. *Haslett.* p. 223ff.
THINKING, FEELING, DOING. *Scripture.* p. 32.
*CHILDHOOD. *Birney.* pp. 171*ff.*

**IV.—Fourth Period, Later Adolescence, Age of Decision, Philosophic Insight, 18 to 25.**

Now in the after-peace of the budding manhood, with

faith and doubts at rest; with Will and Action in power; new thoughts of the permanence of life come to the youth—the dominance of law, the grasp of the broad View-of-the-world, which Philosophic Insight now unfolds. Family life appeals to him. Habits of business are now formed. The typical aspects and mannerisms, peculiar to each profession, as carpenter, tradesman, minister, artist, etc., are appearing. The final turns and twists of life are now well-nigh unalterable, set and fixed to the limit of the grave.

The late Professor Davidson has said that every man is his own world-builder. No two men see the world alike. The world is the same objectively, but your view of the world is not my view of the world, because your "apperceptive basis"—that is, the ideas that you have accumulated, the education that you have passed through, the environment which has been your tutor —have not been the same as mine. If your view of the world were the same as my view of the world, your education and your life would have been the same as mine. Probably your very face would look like mine; but as your education has differed, your view of the world, that is, your apperception of it, necessarily differs from mine. And so whatever view of the world, whatever philosophy of life the youth in later adolescence may have reached, it is his own philosophy, his own view of the world. Good or bad to him the world is as he sees it after the great reconstruction period. We are responsible for the presentation of the world to him, and, in a sense, responsible also for the groundwork that he possesses to appreciate the world.

**V.—Adult Age, Manhood and Womanhood, 25 and onward.**

Little room for much education, as Character-building and Habit-forming factors, now remains. Henceforth it can be but an intellectual equipment. It is not likely to affect life very extensively, though some gain and advance or retrogression may result. Remember in dealing with adults that whatever their idiosyncracies may be, you cannot alter them either by advice or complaint. You may change particular actions, but seldom the general trend. The dam may block the stream, but never curb the spring. The young lady who says, "I will marry John in order to reform him," had better reform him before she marries

him, as she almost certainly will not succeed. It is doubtful whether she will succeed very much even before marriage. Occupations always react on life, and men become narrow in their own ruts. You may broaden; but not divert them. Moral improvement, especially with strong will-power, may take place; but only by gradual substitution of new habits, with the old ones growing deeper and harder each year. It takes upheavals to alter lives then.

**Summary of the Chief Characteristics of Adolescence.**

| PHYSICAL. | MENTAL AND SPIRITUAL. |
|---|---|
| Period of rapid growth. | Assertion of selfhood, variously described as self-assertion, self-sufficiency, self-feeling, and braggadocio. Egoism developing later into altruism. |
| Heart increases in size. | |
| Larnyx and lungs enlarge. | |
| Large arteries increase. | |
| Muscles grow rapidly. | |
| Vocal chords elongate. | Social organization with same sex. Also known as gang instinct. |
| Shoulders broaden out. | |
| The senses are strengthened. | Team work in games. |
| Circulation becomes more rapid. | Restlessness of mind. |
| The skin becomes more sensitive. | Enthusiasm in sports. |
| The voice is deepened. | Appearance of fighting instinct. |
| Needs more sleep and food. | Full energy. |
| The beard grows. | Secretiveness toward parents and others. |
| Brain stops growing by 15. | |
| Changes peculiar to the male. | Feeling of loneliness. |
| Period of least mortality. | Desire for sympathy. |
| | The wandering instinct. |
| | Longing for the remote and strange. |
| | Possessed by Ideals. |
| | Desire for quick results. |
| | Bashful with other sex. |
| | Time of hero worship. |

Tabular Summary of All Developmental Traits (*i.e.*, Instincts to be trained into Habits):

| PRIMARY AGE. | CHILDHOOD. | YOUTH OR ADOLESCENCE. |
|---|---|---|
| 1-6 | 6-12 | 12-18 |
| 1-3, Instinct. | 6-9, Imitation. | 12-15, Moral Crisis. |
| 3-6, Impulse. | 9-12, Habit. | 15-18, Ideality. |
| PHYSICAL CHARACTERISTICS. | | |
| Restlessness | Less Restlessness | Awkwardness |
| Activity | Still Active | Less Active |
| Savagery | Truancy | Adventure |
| Symbolic Play | Desire for Reality | Constructiveness |
| Timidity | Daring Courage | Recklessness |
| Sex-Unconscious | Sex-Repellent | Sex-Attracted |
| | | Bodily Changes |

MENTAL CHARACTERISTICS.

| | | |
|---|---|---|
| Frankness | Shyness | Diplomatic |
| Faith and Trust | Independence | Confidence |
| Self-unconscious | Indifferent | Self-conscious |
| Dependent | Group Age | "Gang" or "Set" Age |
| Imagination Age | Memory Age | Philosophic Age |
| Imitates Parents | Imitates Companions | Imitates Noble Deeds |
| No Time Thought | Lives in To-day | Ideals |
| Egoistic Feelings | Desire for Affection | "Chum" Friendships |
| Concrete | Hero Age | Abstract Age |
| Story Age | Biography Age | History Age |
| Curiosity | Collecting Instinct | Systematization |
| No Conscience | Conscience Rising | Conscience Set |
| Believes Everything | Demands Reality | Age of Doubts |
| | | Storm and Stress |
| | | Desire for Ritual |
| | | Ethical Dualism |
| | | Conversion Crisis |
| | | Sex Dangers |
| | | On "Fool's Hill" |

**Relation Between Mind and Body.**

Man is a unit, although possessed of Body, Mind, and Spirit; and, in his development, all three should be trained and exercised in harmonious proportion to each other, for there is a most intimate interdependence between the three. It will not do to educate the Mind for the sake of the Spirit's welfare, and neglect the Body; for the Body affects strongly both the Mind and the Spirit. *"Sana Mens in Corpore Sano,"* is more supreme than ever to-day, in this age of Strenuous Muscular Christianity.

Dr. Warner, in his STUDY OF CHILDREN, illustrates the common types of degenerate or feeble bodies, which create feeble minds. Encourage all healthy, manly exercise and sports, for they are ennobling and uplifting. Care of the body, fresh air, cleanliness, sufficient sleep, and proper proportion of food, are of more influence than sermons in securing alertness of attention, in developing habits of purity of thought and of action, and in the avoidance of the evils of impurity, use of acohol and tobacco, and enervation of brain and body.

Enfeebled bodies result in Malnutrition, Stuma, even Insanity; and always cause listlessness, inattention, poor reasoning, and loss of memory. It is certainly fully within the province of the Sunday School Teacher to take an interest in the physical condition of the children; visiting their homes, advising and cor-

recting injurious conditions, whenever possible. The physical culture and out-door games of the present generation have done much to improve our American Youth, and we are already beholding a much taller and stronger race. Yet tenement homes, rapid living, stimulating foods, and late hours are producing a harvest of nervous, fidgety, restless, over-active, over-sensitive, or under-active, feeble-minded children. It is estimated that one out of every fifteen children from the tenements will be "defectives" to a greater or less extent. In Sunday Schools, special classes of such peculiar children should be formed, in which they are dealt with apart by themselves, under particularly qualified teachers. A careful distinction should be noted, however, between these abnormal conditions and (*a*) the active restlessness of rapidly growing childhood, which is seen previous to puberty; (*b*) the awkwardness and shy sensitiveness of puberty; (*c*) the giggling, self-conscious, seemingly silly period of girlhood in the 'teens. All of these periods are transitory, and are certain to be outgrown. It would be well for every teacher to glance at the illustrations in Warner's book, in order to recognize the most common types of abnormal children.

Beyond abnormal conditions, temporary or chronic illness, indigestion, disturbance of liver, eye-strain causing headaches, and a number of common physical disturbances needing the physician rather than the priest, medicine rather than sermons, are frequently the fruitful causes of ill-temper and general wickedness. It is beginning to be recognized to-day that the Day School is responsible for the physical condition of the children, and compulsory treatment for trachoma (granular eyelids), pink-eye, glasses, adenoid growths in the nose and throat, is the rule in our large cities. The Sunday School teacher is equally responsible, and her duties do not end with the teaching of the Sunday School lesson. The child who sits forward with staring eyes and holds the book too close in reading, probably needs glasses, of which no one has thought. A frank talk with the parents is the part of the earnest teacher. The inattentive child may be "deaf in one ear and hard of hearing in the other," and middle ear disease that begins in youth is a serious affection. Nervous children should have more rest and food and sleep. A child of good nerve stamina ought to be able to stand with feet

together, arms folded, body erect and not sway at all when the eyes are closed. Maintaining a similar position, the child ought to be able to put the arm at once out at full length, horizontally, in front of him without a drop or rise of the wrist or without a tremor. Dr. Warner gives many similar tests which can be readily undertaken by even an unskilled teacher. The Sunday School teacher should be concerned with the whole child and be interested in his entire development and sound health of body, as well as of mind and soul.

Professor Thorndike says: "There will be barely a class of thirty scholars without two or more children who have defects of vision or hearing so great as to seriously impair their power of receiving stimuli. If the pupils so affected were themselves conscious of their defects, not so much harm would be done; but in point of fact college students are found who are totally deaf in one ear, or blind in one eye, or markedly color blind, without being in the least aware of it, and in the first years of school life a large proportion of the children defective in hearing or vision, are entirely unaware of their difficulty. Teachers should observe carefully any children who habitually breathe through the mouth, and should coöperate with parents to secure medical advice for them. In many cases the safe and easy operation of removing such growths bring a marked improvement in the comfort and school progress of the pupil." Teachers should especially confer with parents about the child's sleep. Mrs. Birney says: "A child from six to eight years old should get eleven or twelve hours of sleep. A child from twelve to fourteen years should get nine or ten hours' sleep. Does he get that amount? Does he sleep free from draughts? With access to fresh air? Where it is only moderately cold? Before going to bed does he eat only food easily digested? Does he go to bed free from mental excitement or anxiety?"

**Effects of Body on Mind and Spirit.**

"These are of such a common character," says See, "and are so apparent to all, as to call, in most cases, for no elaboration:

"Indigestion causing depression of mind.

"Bodily fatigue producing mental inaction.

"Certain physical diseases causing melancholia.

"An over-wrought nervous system resulting in peevish temper.

"A hearty meal superinducing drowsiness.

"Stimulants taken into the body exciting the mind.

"Narcotics taken into the body dulling the mind."

"Mental action," says Dr. Roark, "may be wholly suspended by reducing the supply of blood to the brain through a pressure upon the arteries of the neck, far short of that necessary to produce death. A clot of blood no larger than a wheat grain, or a minute splinter of bone from the skull pressing upon the surface of the brain, is sufficient to change a man of culture into an ignoramus, or one of eminent character into a moral wreck."

**Effect of Mind and Spirit on Body.**

In THE TEACHING OF BIBLE CLASSES, See remarks: "Some familiar illustrations of the effect of mind and spirit on body, to which the student may add from his experience, are as follows:

"Extreme pleasure or pain causing loss of appetite.

"Conversely, joy and hope promoting health and vigor.

"Mental worry causing physical weakness.

"The mention of fruit causing the mouth to water.

"Mental fatigue producing physical weariness.

"Great fear turning the hair white.

"A sudden fright paralyzing the heart or brain.

"Anger producing redness or pallor.

"In this connection it should be noted that the various emotions have characteristic bodily expressions. For example, anger is manifested by tense muscles and clinched fists; mental excitement by trembling limbs. Spencer calls our attention to the fact that 'digestion of the food, the circulation of the blood, and through these, all other organic processes, are profoundly affected by cerebral excitement.'

"Annie Payson Call says that she has made nurses practise lifting while impressing the fact forcibly upon them by repetition before lifting and during the process of raising the body and lowering it, that they must use entirely the muscles of the legs. This use of the brain in the guidance of the body has made the work of lifting the burden one of comparative ease. Dr. Gulick, in his STUDIES OF ADOLESCENT BOYHOOD, states

that students have a stronger grasp of the hand than manual laborers, because the former use the nerve centres, which supply the stimulus to the muscles which operate the hand, the most.

"This connection undoubtedly accounts for frequent mind and faith cures. As on the one hand actual illness may be produced in people by the frequent repetition of the statement by different persons to them that they do not look well, so on the other hand, actual illness may be, and oftentimes is, subdued and overcome by causing the mind to believe that no disease exists. A study of such mind and faith cures as FAITH HEALING, CHRISTIAN SCIENCE AND KINDRED PHENOMENA, by Dr. James M. Buckley, would serve to emphasize the importance of this influence of the mind and spirit on the body. Hypnotism is another manifestation of this influence."

Dr. Scripture says: "Experiments have shown also that the greatest possible effort depends on the general mental condition. The greatest possible effort is greater on the average among the intelligent Europeans than among the Africans or Malays. It is greater for intelligent mechanics than for common laborers who work exclusively, but unintelligently, with the hands. Intellectual excitement increases the power. A lecturer actually becomes a stronger man as he steps on the platform. A schoolboy hits harder when his rival is on the same playground."

**Types of Children.**

We all recognize that Classes of any line of objects present certain similar characteristics, and that all individuals in each class have differences of peculiarities that distinguish or differentiate from others in the same class. Men, for instance, are a type. They have many similarities. Yet each differs from every other man. In a bushel of wheat all grains look alike. Yet all, microscopically, differ.

In the human family we see manifold types. There are types of Race. All Chinese look alike to those who do not know them. Yet no Chinese boy mistakes some stranger for his father. Among Americans, we see Yankees, Southerners, Westerners, Cowboys; we have types of bankers, salesmen, clerks, doctors, bookmakers, horsemen, artists, carpenters, etc., each differing most conspicuously from the other types (see Gal-

ton's HEREDITARY GENIUS); we have age types by which one age of civilization differs from all its predecessors and followers (see Kidd's SOCIAL EVOLUTION); we have different religious types of many and various forms; we have marked temperamental types, as quick, slow, defective, normal, concrete, abstract, auditory, etc.; we have growth and development types, which are what particularly concern us here. Within the type much difference exists. Learn the type of childhood, and then master the individual differences or idiosyncracies within it.

A hundred babies seem alike, in the type of Infancy. Yet no mother fails to know her own.

#### Sex Differences.

In capacities no great differences between the male and female types have been demonstrated. The most marked is the female superiority in the perceptive and retentive capacities; girls for instance, notice small details, remember lists and spell better than boys.

Although the male and female types are closely alike in intellectual capacities, there is an important difference in the deviations from the type in the two cases, namely, that the males deviate more. The highest males in any quality are more gifted than any of the women. Thus, though girls in general rank as high or higher than boys in high school and college, they less often lead the class; thus there are far more eminent intellects among men than among women and also twice as many idiots.

#### Motor and Sensory Types.

Professor Adams remarks: "(*a*) Motor children are those that respond very readily to any outside influence, and this response takes the form of immediate action. They are quick, eager, alert, they waste no time in making up their minds, and immediately act upon whatever conclusion they arrive at. They are quick in temper as in intellect. On the other hand they lack preseverance. They learn quickly, but do not retain particularly well what they have learnt. As a compensation, they do not retain anger long, and are generally more forgiving than sensory children. The defects of the motor child are hastiness in forming judgments—he jumps at conclusions—and a certain

fickleness, which, however, does not prevent him from being usually rather attractive.

"(*b*) Sensory children are slower in responding to any stimulus. They receive all manner of impressions, and make no sign. They are passive as compared with the motors, but their minds are active enough, and their conclusions are often sounder than those so speedily reached by the motors. The difference between the two temperaments is most marked in the greater tenacity of the sensory children. Their weakness lies in a certain timidity born of the desire to see all sides of a question before coming to a decision. The resulting slowness and hesitation render sensory children less attractive to the ordinary adult, and to the superficial teacher who desires immediate results. But the thoughtful teacher, who studies and understands child nature, finds that on the whole his best work can be done with the less immediately responsive children. Girls have usually the motor temperament, and boys the sensory. But to apply this distinction without reference to the individuals of a given class would be very unwise."

**Temperament.**

*Types of Temperament.*—Says Dr. Forbush: "The Influence of Temperament on the phenomena of development is not to be neglected. Dr. Coe has made a most suggestive study of this, but has applied it chiefly to the adult. Although Lotze has made an ingenious and often observable parallel between the sanguine temperament in childhood and the sentimental in adolescence, the diversities of temperamental nature which are to be permanent are already visible. The readiness but triviality of the sanguine; the cheerful conceit of the sentimental; the prompt, intense response of the choleric; and the ruminative nature of the phlegmatic temperaments are each noticeable in individual boys. The 'Child-Types' which have been classified are only differences and combinations of temperament."

President Butler says in his CLASS LECTURES: "We know that Temperaments exist and are of importance to the teacher in the main outlines, but we really must acknowledge that we know very little about the subject," which is but another way of

saying that Science has not reduced it to laws yet, but recognizes the reliability of the main facts.

Temperament seems to lie in a domain intermediate between Physiognomy and Physiological Psychology. It is not a psychological notion, but a medical one. The average Psychologist is afraid of it because it seems to him to trench too much upon Phrenology, though Professors Wundt and Tichner make note of its importance, placing it after the Emotions. The old Greeks originated the notion, Galen and Hippocrates exploited it. They saw a fourfold relationship between mind and body, whereby the same disease, for instance, affected variously differing temperaments. The best modern division is, 1, Sanguine; 2, Bilious; 3, Lymphatic; 4, Nervous. The theory is, however, the same, that some physical condition of the body influences and controls the feelings.

There are very few examples of unmixed Temperaments, and it is rare to find the pure type. The usual mode is to single out the Nervous Type and set it aside. This type is rapidly increasing in proportion in our present period age. Observation and experience are the main aids at diagnosis. Few books are found in English, though plenty in French, and a few in German.

Good Physiognomies (Fowler and Wells, etc.) give some treatment of it, and types of faces; and Dr. Warner in his Study of Children reproduces some pictures of types. Practically, although it is obscure, it concerns our whole treatment and attitude of behavior towards Children. The same mode of discipline will call out vastly dissimilar results in differing persons. In one we arouse regret; in another reform is wrought; in a third naught but stubborn rebellion and opposition respond to our dealings.

Parents cannot define it; but they see its effects and say: "I have to treat this child differently from the other one."

Lesshaft recognizes six among children entering school: The hypocritical, the ambitious, the quiet temperaments, the effeminate-stupid, the bad-stupid, the depressed. Sugert names fifteen: Melancholy, angel-or-devil, star-gazer, scatter-brain, apathetic, misanthropic, doubter and seeker, honorable, critical, eccentric, stupid, buffoonly-native, with feeble memory, studious,

and blasé. These characteristics, with their special relations to sensibilities, intellect, and will, are to be noted and used as diagnoses for individual treatment.

According to Thorndike: "The Combination of slowness and weakness makes the *lethargic* temperament; the combination of intensity and narrowness makes the *fanatic;* the combination of weakness and breadth is often the basis of what we term *superficiality.* Of the traditional four temperaments, the *sanguine* approximates closely to the combination, quick-weak-broad; the *choleric* approximates closely to the combination, quick-intense-narrow; the *phlegmatic* is, of course, slow; the *melancholic or sentimental* is weak and commonly somewhat narrow and slow. The traditional temperaments emphasize certain emotional differences, the phlegmatic being especially hard, and the melancholic or sentimental especially easy to excite emotionally."

Here are a few suggestions given by Mrs. Birney: "The *sanguine temperament,* according to one authority, is proclaimed by a tolerable consistency of flesh, moderate plumpness, light or chestnut hair, great activity of the arterial system, a strong full and frequent pulse, and an animated countenance. Persons thus constituted are easily affected by external impressions and possess greater energy than those of the plegmatic temperament.

"The *plegmatic temperament* is indicated by a pale, white skin, fair hair, roundness of form and repletion of celluar tissue. The flesh is soft, the vital actions are languid. All indicate slowness and weakness in the vegetative, effective, and intellectual functions.

"The external signs of the *nervous temperament* are fine, thin hair, delicate health, more or less emaciation and smallness of the muscles, rapidity in the muscular actions, vivacity in the sensations. The nervous system in the individuals so constituted preponderates greatly, and they exhibit extreme nervous sensibility.

"The *melancholy temperament* is characterized by black hair, a dark yellowish or brownish skin, black eyes, moderately full but firm muscles and harshly expressed form. Those endowed with this constitution have a decided expression of counte-

nance. They manifest great general activity and functional energy.

"It is the exception rather than the rule to see families in which discipline is administered according to the needs of the individual child.

"Children of sanguine and nervous temperaments are very receptive, manifesting in their mentality the same sensibility which is characteristic of their physical organism. They are easily guided by suggestion, and parents who have mastered this potent law are not only equal to emergencies, but are much more sure of the obedience, affection, and confidence of their children than the parents who mistakenly force issues with their children, and who expect to find in them such self-control and reasoning powers as they themselves do not possess.

"The child of nervous temperament is apt to be timid, and his fears of all kinds should be tenderly dealt with. The child of nervous or sanguine temperament who has what is termed 'Tantrums,' should be left alone, the mother or nurse withdrawing to an adjoining room when their preventive measures have failed.

"The child of phlegmatic temperament is slow mentally and physically. He takes life easy, largely because of his lack of sensibility. While children of sanguine and nervous temperaments should lead quiet, regular lives, free from mental or physical strain or excitement, the phlegmatic child needs stimulation, and he is positively benefited by pleasurable excitement that would be harmful in either of the two cases."

Mrs. Birney says: "The mind is marvellously receptive to suggestion, the brain quick to perceive, the muscles to act. If evil inclinations manifest themselves, counteract their influence, not by dwelling upon them, but by putting something else in their place in the form of occupation or amusement.

"While with heredity and environment largely rests the nature of the individual's development, it is temperament that modifies both and transcends circumstances. One of the unceasing marvels of the world is that it contains no two human beings exactly alike. Just as faces vary, so have we reason to suppose that no two brains are alike in their mental capacity; and thus, while a general knowledge of child nature is invalu-

able to parents and educators, it is highly effectual only when it is supplemented by close and continuous observation of the individual child it is desired to help.

"Now, for the relation of temperament to discipline, I cannot do better at this point than to quote from Dr. Preyer's Infant Mind. He says: 'In two of the four temperaments the excitability and therefore the sensitiveness to impressions of various kinds is great; in two of them it is small. The duration of the after effect of every impression, the tenacity with which the memory image is retained, is, in the melancholy and the nervous, surprising, the organic change in the brain accompanying it being probably considerable; in the other two, the sanguine and the phlegmatic, this effect is slight.' "

**Re-Action Time.**

Temperament affects reaction-time, or the quickness of response to impressions from without. Dr. Scripture says: "Persons may be divided into groups according to their reaction-times. Four types of persons are familiar to the physician. The self-controlled man of abundant vitality reacts quickly and regularly; the phlegmatic or relaxed man responds regularly but slowly; the excitable man of strong vitality gives quick but variable responses; the neurasthenic weakling is excessively irregular and his average reaction-times are slower than normal."

**Temperament and Christianity.**

According to Haslett: "Temperament has played a very influential role in the history of Christianity, though that part was an undesigned one. This factor has not been sufficiently recognized in the administration and instruction of the Church, and yet it has been powerful in both.

"During the first three centuries of the Church's History, the sanguine temperament ruled her thinking activity. The Church was ardent, hopeful, interested in the present, was easily disturbed, never missed an argument when one was to be had, and wavered from view to view. During the fourth, fifth, and sixth centuries, the melancholic temperament prevailed in the Church. All sorts of sects arose. Feeling was prominent. The Church nearly went wild over Chiliasm. As a result of the persecutions of Diocletian there arose an overwhelming desire for

martyrdom. Many sought a martyr's death because it was thought to be divine and the highest service. The present was vain. The future was golden. Then followed a long reign of the phlegmatic temperament. The dark ages shut out the light and joy of practical life. The Church fell into a deliberate mood. Scholasticism and monasticism were supreme. Thought and introspection dominated the life of the Church.

"By and by the choleric temperament gained control and the Church became active and practical. The Reformation arose and awoke a slumbering and inactive Church hierarchy. At the present time the practical spirit is ruling everywhere. The Church is endeavoring to become practical."

Professor Coe, in THE SPIRITUAL LIFE, shows that the two temperaments that have been predominant in the Church are the sanguine and the melancholic. He argues that sainthood and the spiritual or devotional in the Church are lively illustrations of the sentimental, or temperament of feeling. The hymnology is largely moulded by it. The result has been a kind of feminizing of the Church. She has swung away from the strong, robust, healthy teachings of Jesus and His personal characteristics, and gone after the sentimental and the ascetic. "In the course of ecclesiastical development, however, this universally human conception of the religion of Christ has been warped into special temperamental forms. What Jesus made so broad has been narrowed down to a fit of particular kind of men, and temperamental differences have been mistaken for grades of spirituality. . . . . Feeling has been unduly honored to the relative neglect of thought and, especially, of action.

"Religious orders have had their birth in the power of the *sentimental temperament* and have been more or less influenced by it. Religious sects have sprung into existence under the influence of the same temperament. Feeling still exerts a great influence in the activity of the Church at the present time. Witness many of the so-called revivals that are held throughout the country every year. One chief purpose seems to be to move people to tears and deeply stir their emotions; while religion that lasts is born of deep conviction and years of trial. No special temperament should be permitted to dominate the Church. The *deliberative temperament,* that by which theolo-

gies and creeds have been built up and doctrinal catechisms prepared, has dominated the Church and the religious instruction of the Church for centuries. This ought to cease. Other phases of thought and activity should be emphasized and given equal place with the theological in the life of the Church, important as this is. The religion of Jesus is free from temperamental forms. With Him religion is full-rounded, many-sided, appealing to the entire individual. Jesus taught principles universal in their nature and which are individual in their application. They suit the need of mankind and not the need of particular forms of mental constitution. And the religious instruction of the Church will not be adequate until it makes proper provision for all forms of temperament without placing undue emphasis upon any particular form."

**A Working Table of Temperament.**

The following table will help greatly in deciding how to deal with temperaments, only remembering that it is seldom that we find a pure or unmixed temperament.

| | | EXCITABILITY. | AFTER-EFFECT. |
|---|---|---|---|
| Sanguine.... | Blond | Great | Small |
| Phlegmatic.. | Blond | Small | Small |
| Nervous..... | Brunette | Great | Great |
| Melancholy.. | Brunette | Small | Great |

Different races have different characteristics or different temperaments. The Southern races are impulsive, the sanguine temperament. The Northern races are nervous. The English are phlegmatic. No race is absolutely pure to-day. The English language is not a pure language, but is a mixture, or polyglot, so the probability is that no person has an absolutely pure temperament, and any combination of two or of all four may be found. That is what makes temperament so hard to distinguish.

The sanguine man, for example, of large, robust, rubicund type, shows great excitability under any impression from without, but little after effect or response. An enormous 275 pound man is led around by a little 95 pound wife. He blusters and fumes and scolds at an irritation and she smiles sweetly at him, knowing that "a barking dog never bites." The sanguine man will promise $50 to a church and never give it. One rector of a sanguine type promised his lay reader a Christmas present for four years. As yet it has failed to materialize at any Christmas.

The sanguine type means well, but seldom acts. No amount of prodding will hurt. The sanguine child says: "If I can't be in the class with Mary Jane I am not coming any more to Sunday school." Do not worry, she will pop up serenely the next Sunday. A sanguine man is in a tearing rage over an impudent street car conductor, threatening to report him. The likelihood is that he never will. The sanguine is usually the blond type.

The phlegmatic, also of the blond type, is slow and deliberate. A domestic of the phlegmatic English type walked deliberately and slowly to open the front door when the bell rang. Her successor was a Scotch girl of the nervous type. When the door bell rang she dropped everything and ran.

Treatment that would injure a nervous child will scarcely make any impression on the phlegmatic.

While punishments of this kind are still indulged in by some parents, dependence upon them implies that such parents are yet in the crudest stage of ignorance as to the Elements of Child-Training; nor can they plead the ignorance of a new development of this study; the works of Jacob Abbot, written about sixty years ago and widely circulated, contain implicitly enough about rewards, reproofs, and punishments to enable a capable parent to pass from his own age of barbarism to the age of Enlightenment.

The nervous temperament, on the other hand, exhibits both great excitability and great after-effect. Nevous men are the ones who "make the world go." They are usually small. All great generals have been small in stature, energetic, always on the go. They are usually of the brunette type. Men tell them they will wear out if they don't stop working. They may remark, "It is better to wear out than to rust out." But, if they can keep from worrying, they will not wear out any faster than the less energetic sanguine or phlegmatic. It is not work that kills, but worry. It is noteworthy that rectors of small parishes seldom break down with nervous prostration, but those with wealthy vestries to send them to Europe are the ones to become affected in that way. No one ever heard of a hard working laboring man breaking down from his nerves. When the nervous man says he will do a thing, his nerves give him no rest until he does it. The nervous man always reports the conductor.

The nervous man always redeems his gift pledge. One reason why Americans have so much push is because they are essentially of the nervous type. The nerves, as such, are a higher development in evolution than mere muscles. All races of men to-day are verging towards this higher type.

Saddest of all and the most dangerous is that dark visaged, brunette, melancholy type. While the melancholy temperament is not melancholia, it is always apt to run into melancholia. Melancholia is an almost incurable disease of the brain. An inevitable rule with physicians is never to trust a melancholic. As soon as one is fully convinced that the victim has real melancholia, it is safest for those around him, as well as for himself, to place him in an asylum, or he will be apt to commit suicide. It is seldom that real melancholia is cured. Dr. Paul Du Bois in his new book, THE PSYCHIC TREATMENT OF NERVOUS DISORDERS, devotes five hundred pages to the consideration of Suggestion in functional nervous diseases. He holds out hope for the early stages of melancholia under proper hypnotic treatment, *i. e.*, hypnotism as used by physicians; but the melancholic temperament as a whole is always looking at the gloomy side of life, pessimistic rather than optimistic. This temperament is, as it were, always on the verge, carrying a chip on the shoulder. Slight affronts are taken seriously and brooded over, or, as is often the case, an imaginary affront or slight works out serious results. Another peculiar thing is that the person of the sanguine temperament, with its low stability of will power, is apt to run into the melancholy temperament.

In fact any temperament can be changed into another temperament by disease, or hypnotism, or one of the exanthemata. The best general type is a cross between the sanguine and the nervous, the nervous-sanguine, we might term it, which has the optimistic disposition of the sanguine and the energy of the nervous. It would be well for teachers to study very carefully in practical application the consequences of the above table. The Rev. Dr. Worcester's new work on RELIGION AND MEDICINE covers this subject, and is one of the best books for the general reader.

**A Suggestion to Teachers.**

Look for these types and combinations in your classes, take

out your note-book, write the child's name at the top of the page and watch his development for three months. Keep notes of your treatment of him and the result. The very fact that you are keeping biographical notes makes you interested as never before, and will be far more valuable than many a course in child study, for you are learning to engage in child study for yourself.

**Prof. Minot on Progress.**

"As in every study of biological facts, there is in the study of senescent mental stability the principle of variation to be kept in mind. Men are not alike. The great majority of men lose the power of learning, doubtless some more and some less, we will say, at twenty-five years. Few men after twenty-five are able to learn much. They who cannot, become day laborers, mechanics, clerks of a mechanical order. Others can probably go on somewhat longer, and obtain higher positions; and there are men who, with extreme variations in endowment, preserve the power of active and original thought far on into life. These of course are the exceptional men, the great men."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Explain how each man is "his own World Builder."
2. Name the chief Physical and Mental Characteristics of (*a*) Primary Age, (*b*) Childhood, (*c*) Adolescence, and compare them.
3. How far is the Sunday School Teacher concerned with the Physical Condition of Pupils?
4. Give some effects of Mind on Body. Of Body on Mind.
5. What do we mean by "Types of Children," and how can Typology aid us in teaching?
6. Discuss Temperament and its Value.

# PART IV.

## The Lesson and its Preparation

### The *Wherewithal* of Teaching

## CHAPTER XI.

### HOW TO PREPARE THE LESSON.

SUGGESTED READINGS.

*Bible Classes. *See.* pp. 11, 17, 96, 130, 153.
*Churchman's Manual. *Butler.* pp. 42, 97, 124, 144, 150.
The Teacher and the Child. *Marks.* pp. 69*ff*, 81.
Seven Laws of Teaching. *Gregory.* p. 17.
The Teacher That Teaches. *Wells.* p. 26.
*How to Plan the Lesson. *Brown.* pp. 27*ff*, 45, 52.
Principles of Teaching. *Thorndike.* pp. 160-258.
Boy Problem. *Forbush.* pp. 109, 113.
*A Primer on Teaching. *Adams.*
Essentials of Method. *DeGanno.*
*Adult Classes. *Wood.* All.
*Sunday School Science. *Holmes.* pp. 28-33.
*How to Conduct the Recitation. *McMurray.*
Character Building. *Color.* pp. 123-127.
The Foundations of Education. *Seeley.* pp. 154-162.
*A Syllabus to The Point of Contact. *Hervey.* Preface.

**How to Prepare to Study the Lesson.**

1. There is one tremendous, primordeal "First Step" for a Sunday School Teacher to take, in commencing the preparation of the Lesson Study; and yet, strange to say, it is the one step above all others that many teachers entirely omit. It is *Prayer,* for if ever we require the help of God's Holy Spirit, "to guide us unto all Truth," "to take of the things of God and show them unto us," it is here, where we are preparing to guide other immortal souls than our own into "the way of Truth," into the plains of peace. The words of Holmes on this point are most inspiring.

The first law of the lesson is that of *Prayer,* not *a prayer.* Between prayer and a prayer there is all the difference that there is between heat and cold. A Prayer may be dead, cold, formal, lifeless. Prayer is the spirit permeating the character. Prayer is a state; an atmosphere surrounding a life. The right knowledge of the Sunday School Lesson is possible only

through the help of the Spirit. Prayer is the breath of the Spirit.

What a teacher ought to do is to kneel down at first and, as it were, bury the head in the arm and shut out the world. It may not be so much what the teacher says, but the atmosphere that will pervade her, as a result of that five minutes of communion with God. There will be a zeal, an interest, an alertness, an application, a patience to dig out details and go into the deepest research. The practical application of the spiritual truth to the lives of the scholars will never come from mere cold, intellectual preparation. It needs God's Spirit. And the shorter the time for preparation, the more necessary is this primal period of Prayer.

There is another period of Prayer that will come later on, at the close of the lesson. The first was the communion with God, the getting in touch with Him, obtaining His guidance, and the atmosphere of the Holy Spirit. The closing Prayer, after the work has been done, is a Prayer of Application. The teacher now kneels, and, with the lesson material in mind, and the individual scholars, their natures and their needs, in view, she bears each name personally before the Throne of Grace, that His Spirit may prepare the hearts of the scholars to receive the ingrafted word and guide the teacher into the selection of the right material, the right treatment, and the right words to make God's work most effective.

The teacher herself will be spiritually uplifted and will gain perhaps more than the scholars as the result of these Periods of Prayer. "It is axiomatic," says Professor Burton, "that the teacher who gains no spiritual help from his study will impart none in his teachings." If his method of study is such that it brings him no uplift or strength, it can hardly have a different effect upon his pupils. Dr. Trumbull adds: "The teacher's spirit, the teacher's character, and the teacher's life impress and influence the pupil quite as much as the teacher's words."

2. The second recommendation is *"Read, read, read!"* There is no way to absorb the general, all-round knowledge necessary for teaching any lesson for a half-hour without prolonged, patient Reading. Sunday School Teaching is no place for "shirkers." It is no place for the lady of fashion, who desires

merely the "honor" of being a teacher in Church, and has "no time to prepare the lesson until Sunday morning." Read much and read widely. Do not be content with just enough knowledge to answer the printed Questions. Do not be content either with the small condensed summary, contained in the Teacher's Aid. Get other books recommended, either by purchase, or from some library. There are few schools that will not gladly make a strenuous effort to supply books to any teacher who is really willing to study and perfect knowledge.

The difficulty is that the generality of teachers take up teaching as a "side play." Ask any rector to tell you *the truth,* and he will frankly say this is so. Know more than the brightest of your scholars; know just as much as you can possibly find out on the subject. Thistleton Mark rightly states that: "None but the few born teachers can safely leave their method of treating a lesson to take care of itself; indeed, it is more likely than not that the best teachers will be amongst the first to become, either consciously or unconsciously, students of method, by experimenting, by comparing notes with other successful teachers, or in some other way. No amount of lectures or text-books on method can take the place of the teacher's own effort and practical ingenuity. Yet reading and conversing on the subject are helpful, for ideas and knowledge certainly influence practice, and right ideas are better than either wrong ideas or no ideas."

According to See: "The teacher's preparation in method may be of two kinds: (1) There are what are called natural teachers. These men have the preparation of native endowment. A common illustration of such endowment is found in persons who can play the piano by ear, although they may be unable to read a note of music. Paul speaks of those who are 'apt to teach,' and says that Bishops should have that qualification.

"(2) There is also a preparation in acquired methods of teaching. It is possible to apply the elementary principles of pedagogy, or the science of teaching, to Biblical instruction and secure more effective teaching of the Bible. We have a recognized religious pedagogy. One of the objects of this study is to familiarize ourselves with the elementary principles and methods of teaching which are observed in so-called secular instruction. It should be borne in mind as a fundamental proposition

that the mental faculties employed in the reception of spiritual truth are the same as those employed in the reception of any other knowledge. The teacher of Sunday has to do with the same minds as the teacher of Monday. It is true that there are added elements in the reception of the spiritual truth that are not at work in the impartation of intellectual knowledge, but in so far as the mental powers are engaged in the reception of spiritual truth, they are governed by the same laws and subject to the same conditions as in the reception of any other form of truth.

"It must not be supposed that the study of the best methods of teaching will be either unnecessary or detrimental to him who has native ability as a teacher. If by reason of native capacity a teacher has fallen into right methods of teaching, an acquired knowledge of the principles which he has been unconsciously practising could hardly make him less effective as a teacher. If he has proved efficient in spite of his lack of formal knowledge of the fundamental laws of teaching, how much more efficient should he prove to be with that knowledge! It is only the teacher who places too great reliance on the mere knowledge of correct methods of teaching who is injured thereby."

The word KNOW stands central in the law of the teacher. *Knowledge* is the material with which the teacher works, and the first reason of the law must be sought in the nature of knowledge. What men call knowledge is of all degrees, from the first dim glimpse of a fact or truth to the full and familiar understanding of that fact, or truth, in all its parts and aspects—its philosophy, its beauty, and its power. (1) We may know a fact so faintly as merely to recognize it when another tells it; (2) we may know it in such degree as to be able to recall it for ourselves, or to describe it in a general way to another; (3) better still, we may so know it that we can readily explain, prove, and illustrate it; or (4), mounting to the highest grade of knowledge, we may so know and vividly see a truth in its deeper significance and wider relations that its importance, grandeur, or beauty impresses and inspires us. History is history only to him who thus reads and knows it; and Scripture is Holy Writ only when seen by this inner light. It is this last form of knowl-

edge which must be read into the law of the true teacher. This is the way Gregory puts it in his Seven Laws of Teaching.

According to Dr. Butler, *The Teacher's Teaching Plan* is not the same as her notes of preparation. The notes are mainly for herself, the plan is for her pupils. Often the order of the teaching plan is the reverse order of the teacher's notes. Why? Because the notes usually begin at the adult end, and the plan must begin at the "small-boy end." His end, therefore, must be our introduction, and *his* point of view must decide our method of telling the story. Indicate, near the middle of the story, where you will rest them by *instructive activity;* e.g., after the garden has been planted they can stand, as trees, with outstretched branches (arms) protecting the animals who seek their shade; then with upright branches, swaying in the wind; and then, as children, they can pick up the fallen fruit to refresh them during the last half of the story. Put at the top of the card—the Moral must, by suggestion, be woven into the story, not tagged on at its end. The purpose of all instruction is action; therefore, ask them to re-tell the story at home, and remind them that you will ask them to tell you the story on the following Sunday.

"For example, a map of Palestine, four inches by eight, would be likely to give him the idea that the country was just the size of the map. The picture of a camel, or of any other object which he has not seen, would be more liable to convey wrong ideas than right ones. Yet in his relation to the human life and activity of which he is a part, he knows instinctively much that he does not understand, and feels even more than he knows. His mental powers have developed, his activity is more intentional, and he is more influenced by others. His spontaneous imitation includes everything, deeds and words, dress and manners.

"Our Method should be informative, and, still more largely, suggestive. A healthy boy does not want his teacher to climb the tree and hand him the apples; the boy delights to climb and get the fruit for himself. Even if he be too small to climb, he only asks his teacher to pull down the limb; picking the fruit he enjoys as much as eating. That is why one truth, suggested by his teacher, and mentally picked by the boy himself, is worth

more to him than ten truths gathered and delivered to him. The child has now come to an age when the teacher should teach with authority; not his own authority, but that of God's Son and God's Church.

"The Purpose of Instruction in this Grade is so to educate the conscience and the whole moral nature that the child, being impressed with a deep sense of God's authority and love, shall become obedient to God, helpful to others, and so, in right doing, find his own happiness.

"The teacher's plan should be like a good rubber band—small in size but excellent in quality; very elastic, and so able to meet every reasonable demand. It should bring to the class all the information which the pupils need and cannot or do not bring. It should be able to omit everything that the children can find out for themselves, or that can be brought to their recollection or their understanding by wise questioning. In the recitation, take up first the children's contributions to the lesson material, and select from it some incident, fact, or truth which best connects the far-off life of the hero with the life of to-day. Make this connecting link your point of contact by which the lesson story and the class are to be connected by a common interest. Have one, and only one, main truth in the lesson, using all other truths to strengthen or illuminate it. This gives unity to the lesson and definitiveness of impression to the children. Within this unity make each division distinct. Is your subject the Life of David? Your divisions may be (i) The Shepherd Boy; (ii) The Shepherd Warrior; (iii) The Shepherd King. But it would be better to devote a whole lesson to each division provided you have secured the interest of your class."

*Visiting the Public School.* "The teacher's preparation should include a visit to the grammar grades of the public school, and may well begin there. The teacher needs to know just what her pupils are being taught in material things, in order that in her own teaching she may use the same earthly things to illustrate God's care and goodness. Incidentally, her visit will please her pupils, and may also prove helpful in improving her own pedagogical methods," says Butler.

3. *Keep at least one entire Lesson ahead of your pupils,*

both in order that you may be able to suggest to them, in assigning work for the next Lesson, that they may avoid the difficulties you have discovered; and also that when you come to teach it, it may be a second review to you, thoroughly familiar in all its phases and sides, from your own first review that week. Thus you will study two lessons a week: one in advance and one reviewed for the teaching that ensuing Sunday.

Imagine a day school teacher who when the gong sounded knew nothing of the succeeding lesson and announced it merely at random! In a well-ordered Sunday School, as we shall see more fully when we come to the Lesson Hour, if the entire session is to be one hour in length, the opening service ought not to take more than five minutes. The lesson period should have forty minutes assigned to it, which leaves fifteen minutes to the routine work of the school, *i.e.*, marking the class, taking up the collection, giving out the library books, announcements, and closing service. The forty minutes of the lesson hour should never be interrupted. It is not the time for the Superintendent or the Secretary to go from class to class and chat with the young ladies. It is the period sacred to the teachers and the pupils. Ten minutes before that period is ended, some signal should be given from the desk, which means that there remain ten minutes, five of which can be devoted to finishing the present lesson, gathering up loose ends, etc., and five minutes to talk over and explain the succeeding lesson. The teacher ought to be able to say when that point is reached: "Now, scholars, open your text books and we will talk over next Sunday's lesson. The questions are numbered from one to fifteen, say, and are seemingly homogeneous. Of course you know that they are not. Take your lead pencils and mark in your lesson books Roman numerals to indicate the backbone or leading questions of the lesson. Questions 1, 5, 9, and 13 are the leading or backbone questions corresponding Bible paragraphs. Now question No. 7 is rather ambiguous, and rather than have you get a wrong answer, you had better leave that question for discussion in class, when I will help you to arrive at the right conclusion. Question 11 is a geographical research question. John, you may be responsible for that question, particularly as you are so good at map drawing. Question No. 4 is a study research question. Now, Henry,

I believe you have a good commentary at home, and I will make you especially responsible for that question." And so the lesson is planned in order that the scholars may each have a share, and that the sensory and motor types of pupils will have some work in particular to suit them. This cannot be done without previous study of the lesson.

One should make it a general rule that on Monday, or not later than Tuesday, one will study the advance lesson. On Thursday, and not later than Friday, one will review the lesson to be taught on the next Sunday; which, of course, has been first studied on the Monday or Tuesday of the preceding week. Thus, all through the week, the lessons will be in mind and material along the line of illustration will be constantly acquired, as the teacher lives through the week days intervening.

4. *Have a Teachers' Reference Bible, if possible*—such as the cheap $3.75 book (Nat. Bible Co.) known as the "Combination Bible," which has both Authorized and Revised Versions, with all the usual Aids, Concordance, and Maps. At least have a small Bible of your own, and mark it in ink, as need requires, for subsequent use. (Mrs. Menzie's Marking System is not a bad one to use.)

5. *The Text-Book, as you see, is the crux of the teaching.* Read over carefully what is said in the Chapter on Lesson Series, particularly the part on The Modern Source Method. With Question-and-Answer Books you can do little but parrot-work. You are a machine. Your individuality is taken away. Most of the suggestions following will be useless with such a book. With any other System supplying Questions for which Answers are to be sought from the Bible (or even printed sections of it), or from the Prayer Book, you have some measure of freedom, *provided* you are permitted to have some of "the Liberty" in teaching it referred to as one of the qualifications of a teacher in Chapter II.

The best Text Book, however, is one built on the *Heuristic* (*i.e.,* Finding) *or Source Method,* and it becomes then barely more than a guide for research, a suggestive Handbook Outline for study. The development of the Lesson in Class then lies more in your own hands.

*Text Books to-day on this method have the following char-*

*acteristics:* (*a*) Broad, suggestive Review Questions, for Rapid Oral Answers, covering a wide outlook, and making pedagogical connection of the new lesson with those of the series thus far. (*b*) Questions for Home Study with Prepared Answers, usually written, in order, first, to fix the knowledge more firmly by the pedagogical act of driving it home by writing it down; second, to ascertain that sufficient home study has been accorded it. (*c*) Questions for Class Discussion, based on the general Home Study, new, live, interesting, provoking active expression, in place of the usual dead, dry, monotonous recitation. (*d*) Questions to be assigned for Particular Research, such as certain obscure Geographical, Historical, Archaeological, or Critical points. (*e*) Provision in the amplest form for the use of Maps, Pictures, Illustrative Objects; for the development of Practical Handwork, the making of Maps, Objects, drawing of routes, insertion of cities on outline maps, etc. Such Lessons demand work, hard work. They are difficult to teach, and are apt to be most unsatisfactory under incompetent, lazy, or indifferent teachers; but they are the *best;* the ideal, to be sure; but just in accord with the present Day School System, and at once recognized as such, and appreciated and respected accordingly by all bright, earnest scholars.

Bishop Paret says: "But at best, any such series of books or questions cannot supply all the teaching. They can be but a help to it, a frame-work or skeleton on which to build it. In our universities or seminaries he would be counted an utterly weak and unworthy professor who limited his classroom duty to making it sure that the students committed to memory and recited accurately a set task of words. He must be far in advance of students; far in advance of the letter of the best text books. He must himself have taken in and mastered the principles, the beauties, the inner real life and soul of the science he is to teach. He must have light of his own which he can throw upon and into the text books. So, putting the best text books in the teacher's hands will not make a *good* Sunday School teacher."

Text books should not be changed, but the system that is adopted should be tested for at least five years. As Dr. Butler quaintly puts it: "How can a school be anything but a blunder and a byword when its head is not ashamed to say: 'Oh, we

change our text books every year; one year on any system is about as much as teachers or children can stand. What books are *you* using?' as though it were books and not the persons behind them that decided whether a School should be a blunder or a blessing! Imagine a young carpenter looking at an older man's work and saying, 'That is excellent; I should like to turn out a job like that. Say, what tools do you use?' And where will you find a college, a high school, or a primary school that says, 'Oh, we change our books every year'? Yet if it be the right thing to do in a school intended to fit children for an endless life, why is it not the right thing to do in schools that are fitting children for the brief life of earth?"

**Dr. Hervey's Directions for Study.**

The following suggestions have been gathered from the experience and practice of those who know how to study and are designed to help those who do not know how to study. They are directions such as might be given by a teacher to his class. They can be followed with adaptations in the study of any book. If they are followed intelligently, two things are likely to happen: First, the student will be able to improve upon these directions; Second, the student will become able to study without consciously following directions.

1. Read the whole lesson (or chapter) through once for the purpose of getting a general idea of what it means. When you have finished this reading, close the book and write a brief statement in answer to the question, "What is the point of this passage?"

2. Read the chapter, sentence by sentence, paragraph by paragraph, trying to grasp the meaning clearly, precisely, personally.

Some of the words contain "buried metaphors," pictures; see that you see these pictures, and are prepared to make others see them.

Some of the sentences are expressed in abstract language, conveying a general truth; find concrete illustrations of every one of these. Where the author uses an illustration, find other illustrations of your own.

Where the author uses one form of statements, use another

of your own. See in how many ways you can say the same thing. (There are many ways of putting things, as there are many flies on the fisherman's hook.)

This is the step of clearness, of detail, of picturing, of amplification, and enrichment of materials. Its purpose is to make the truth clear, definite, concrete, and so warm, living, and ready for action.

3. Read the chapter, paragraph by paragraph, asking yourself, What question is answered by this paragraph? What short statement will precisely express the point of this paragraph (and so be the answer to the question just framed)? How is this paragraph related to the whole? Does it suggest a paragraph or sentence in another connection? How does it follow from what precedes? How lead to what follows? In a word, if it is a link, what the coördinate links?

Make an outline of the chapter or the book, with heads and sub-heads. And, with all this thinking, be alert for personal meanings, for applications.

To sum up: First, a rough general view, such as a civil engineer might gain by riding over the country he is to survey. Second, clearness as to facts; warmth in detail; putting yourself into the thing, whether it be a thing done, a thing seen, or a thing felt. Third, compacting parts into wholes, seeing ends from beginnings, organizing for action. And at each step, the thought of personal assimilation, and of use: What does this mean to me? Is it true? Do I disagree with it, and why? How can I use, apply, follow, live it? How make it live in the mind and lives of my pupils?

7. *Having your own knowledge of the Lesson Passage,* search for Additional Material. If you have other books, read them. At any rate, be certain to secure somewhere more information about your subject than your class has. A faithful teacher should have on hand during the week some volume from a library bearing on the general line of study (not on each lesson, by any means) and read it, in place of, or parallel with, the usual novel and newspaper, without which no one exists these days. Few indeed, if any, are the cases where some moments may not be found for, say, fifteen minutes a day. A Sunday School Teacher should be always trying to learn, and learning

should be pleasant, not an irksome, disagreeable duty, to be shirked until the time comes for studying the lesson. If it be unpleasant and distasteful, then something is radically wrong with the spiritual side of the teacher; and Rule 1 of this Chapter had better be re-read on the knees.

8. *Study the Lesson Questions from the Text Book,* and write out yourself the fullest answers to them; *write* because it drives the knowledge home for yourself, just as writing does for the pupils: *fullest,* because you want to be overstocked, not understocked, nor with just enough to fill in the time.

**The Herbartian or Formal Steps.**

The teaching scheme which follows we owe in its completeness to the disciples of the German philosopher and educationist, Herbart, of whom, as compared with another famous inventor of methods, it has been well said: Herbart magnified the work of the teacher; Froebel magnified the work of the child. It is just because Herbart thought so much about the teacher's part in education that his ideas have spread so rapidly. His hints come readily to hand, and are capable of immediate application. They aid the teacher in his part of the task, and tend to make the preparation and arrangement of the subject-matter of a lesson far easier. It is not a revolutionary method, but rather one into which we can very often fit our own best thoughts, and find them the better and the more forceful for their new setting. This teaching scheme consists of five divisions or stages, which may be adapted, according to subject and circumstances, either to a single lesson or to a series—one, or perhaps two, of the divisions forming a single lesson of the series. These steps are:

(*a*) PREPARATION. Just as the farmer plows his ground and prepares it to sow, you should prepare your class for the new lesson. Write out Questions, making up new ones, different from those in your text book. Be prepared to call up the related knowledge that is lying dormant in the minds of your children. This step corresponds to the Preliminary Review Questions at the beginning of each lesson. No matter how hurried the time may be, these must never be omitted, because they form the connecting link which joins the unknown to the known. Imagine the farmer saying: "Oh, Spring is so late and I have so much

to do, and so many fields to plant, and my time is so short, I will omit the plowing and will just sow the seed"! The plowing is essential to the growth of the seed, and can never be omitted, and yet some teachers think the review unessential. The Review Questions should be broad and striking, welding together all the previous analogous material; not minute in detail. For example, suppose the class has had four lessons on the Life of David, up to his meeting with Goliath. A poor Review Question would be, "In what city was David born?" A good Review Question would be, "Will someone, whom I shall name, tell me in four sentences the four chief events of David's life up to our present lesson?" The scholars begin to think. "Four chief events; does she mean four in one lesson; or one in each of the four; or two in one and one of each of the two other? What are the four chief events?" Every scholar is mentally reviewing and welding together all the preceding lessons.

Of course, with younger scholars this method of historic perspective would not be used, but the Review Questions would, nevertheless, be of a broad, welding nature.

(*b*) PRESENTATION. Just as Preparation theoretically corresponds to the Review Questions in a properly prepared Heuristic Book, so Presentation corresponds to the Questions for Home Study, only you want to prepare your own set, for your own benefit, if you can. At any rate, you intend to instruct, and not simply hear recitations, so you will present new material. In other words, you will sow the seed in the ground prepared. And considering all the points referred to under the section on Method, you will thus study to present your material, gathering Illustrations, working up Live Questions, providing for Attention, Interest, and Memory-training; and so doing your work in Class, with but slight reference to book, certainly without being wearisomely tied to it.

This step corresponds to sowing the seed after the ground has been prepared. It is at this stage that the habit of voluntary attention has to be created. According to Mark: The new points should, therefore, be as striking and full of interest as possible. Unless we ourselves are keenly interested in them and in the way we intend to present them, we cannot expect the class to be interested. But if we are sure of the value of what

we have to say, we may be equally sure that the children want to hear it, provided that it is suitably chosen and that the preparatory step has been successfully accomplished. "All knowledge," Lord Bacon has said (and wonder, which is the seed of knowledge), "is an impression of pleasure in itself."

"This second step," says Mark, "of which we are speaking, does not necessarily consist of telling something to the class. It may be a question that is put, suggesting something new, something which was not included in the previous knowledge of the class, and yet leading naturally from it. For example, having discovered what the children know about brick-making, one might introduce the new elements in the lesson by asking what straw could have to do with making bricks, and then telling the story in brief outline, or getting one class to read it, so that they may see the point of the question. Or, having listened to all the useful things the children can tell about gardens, one might say: 'Our lesson is to be about someone who was seen sowing some seed. What kind of ground would he choose for sowing, do you think?' However individual teachers may prefer to handle it, this second step in teaching consists of bringing in fresh thought or knowledge to lay by the side of that which the children already possessed; it brings into play the mind's constructive instincts already spoken of."

(*c*) Association or Elaboration. It is not what we eat, but what we digest, that is of use. It is not what you recite glibly to the child, rattling it off perchance from scribbled notes; but what he appropriates that is to "build up a character, efficient for the best." Apperception, we say, is to assimilate the new material. Simply put, this means you are to be sure the children understand, take in, appreciate what you teach them. Build up your illustrations around your teaching. The whole benefit of all subsequent teaching may be lost if you carelessly miss making the connecting link clear and lucid.

Mark says: "We are now getting to the very heart of the lesson, and comparison or illustration may suitably follow—perhaps several illustrations, jointly contributed by teacher and scholars. It is better that the new knowledge should not be left to stand alone. Companion ideas are needed in order that the new idea may be really at home in the mind. Or, if it be a

problem which is being worked out, examples and instances suitable to the purpose may now be brought forward. If we give the children time to think, or help them by hints or questions, they will sometimes be quite able to discover some of the companion ideas or helpful examples for themselves—in other words, to illustrate the new fact out of their own experience. To keep to the example already used, the making of bricks without straw might be illustrated by a reference to poor children who have to go to school without sufficient food, or to learn their lessons without being able to buy proper books; or to parents who have to work to get food and clothing and a home for their children. There are many ways, the children will begin to see, of having to make bricks without straw, and they will, with the quick, associative instincts of young minds, readily suggest further examples."

(*d*) The fourth step is variously termed GENERALIZATION, CLASSIFICATION, RECAPITULATION, REPRODUCTION, REVIEW. It is really getting at the principle, so that the knowledge can be re-stated by the pupils in a new form, in a wide, general manner, as part of the whole field of knowledge. Many of the Thought Questions contained in Questions for Discussion in Class are intended to embody this idea.

One of the best ways of accomplishing this would be by stopping every five minutes or so and getting a scholar to tell the class what has been covered during the preceding interval. Or this may be accomplished in another way—having talked about a journey, we can review it by drawing it on the map; or when we have discussed an object, by explaining a model of it or describing a picture that may be produced. One can teach the story of the Nativity, and review it by a series of pictures by which the salient points surrounding the Nativity are re-elucidated.

(*e*) The last step is PRACTICAL APPLICATION; in religious fields expressed by the words, "The Moral." Sometimes this is to be stated; sometimes hinted at; sometimes left for the scholars to see it plainly written all over the topic. If Habit and Character is our aim, then there, too, comes in the Inquiry, "How have the Teachings of the various Lessons been functioned or applied practically in the outside, daily lives of your children?" This is the real test of all good work, and it is probably not too strong

a point to insist on, that the teacher who is not influencing the lives of the scholars in some way for good is failing in the best ideals of character-building.

**Other Points of Importance in Lesson Preparation.**

The Lesson Title. Dr. Marianna C. Brown says that the lesson title very often may seem unimportant. If unimportant, then uninteresting. But while we dismiss the matter of the lesson title as uninteresting, we forget that the child judges of the interest of what is to follow by this same neglected title. Tell a child that you are going to talk about "Samuel," and if the child does not happen to already know of Samuel, you might as well have said Methuselah, or any other name. Tell the same child that you are going to talk about "A little Boy to whom God spoke," and you have aroused both his sympathy and his curiosity.

If the class is old enough to follow a thought and take part in the development of the lesson, in other words, if the teacher does not merely tell a story, but proceeds by the question method, the lesson title has a second work to perform. It should express the general aim of the talk. By so doing it strengthens the unity of the lesson. For instance, in the Samuel lesson, the title "A Little Boy to Whom God Spoke," may be interesting. It may do for the infant class to whom the story is told, or it may do as the title of the Bible account that a child is to read at home. If there is to be class discussion, the teacher should give a second title, in some such form as "Let us see to-day, 'How God spoke to a little boy long ago.' " From this title can be drawn interesting thoughts as to how God speaks to us. In all the talk, whether introduction, story, or conclusion, the child knows, or can be easily shown, when he wanders from the topic in hand.

Some teachers may prefer to call this "stating the aim." In the teacher's mind it can be called lesson aim or lesson subject. But when we face the child who has wandered from the point, it seems easier to ask, "What are we talking about?" than to ask, "What is the aim of our talk?" Moreover, our real aim is to teach some spiritual truth, and this we do not wish to express to the children at first.

Having worded our lesson title so as to both arouse interest

and express the general aim of the talk, we have still a third use to make of it. Every teacher of children has had scholars who remember well the action or interesting part of stories but who constantly forget or confuse the names of the people about whom the stories are told. Some entire classes, if asked what stories they knew about Abraham, or Isaac, or Jacob, would either be silent or make apparently wild guesses. Yet if started on any of the familiar stories about these peeople, they would brighten up at once. Now the lesson title can be made to do much towards connecting the incident with the name. Accordingly, in place of saying, "Let us see to-day 'How God spoke to a little boy long ago,'" we say, "Let us see 'How God spoke long ago to a little boy named Samuel'"; or, perhaps, "How God spoke to the boy Samuel." The title can be expressed in a variety of ways, according to the age and character of the class. Other things being equal, a short title is preferable.

This principle of making the lesson title unite the lesson fact and its proper name, is based upon two psychological facts. The first is that an entire sentence, if not too long or complex, can be remembered by most people about as easily as a single word. If the sentence contains or suggests an interesting idea it can usually be remembered more easily than a new, isolated proper name. The second is that when a thought and a name are habitually associated, as in a lesson title, the suggestion of either one will call to mind the other.

The Question Method in Introduction. Dr. Brown says: "The introduction ought almost always to be according to the question method. Without some response from the child we cannot tell when we have come in contact with his life or when we have aroused his interest. Each Sunday he comes to Sunday School in a different mood. Some days a single reference to a subject would arouse his entire being. Other days that subject is far from his thoughts. We want his answers in order to know when our introduction has accomplished its work.

"Moreover, the very self-activity required in trying to answer helps the child to put himself into the desired mood. If he is merely to listen to the teacher, the teacher has, in a double sense the entire work to do. The teacher's efforts must bring the scholar to the desired line of thought. If the child is to answer

questions, he makes himself come to the desired line of thought for the sake of the pleasure of taking part in the conversation.

"The question of presenting new material is different. Children love a story. Children under ten or eleven do not feel that a narrative developed by the question method is a story, even if the teacher tells considerable and is never so graphic. Therefore, for the sake of making the children enjoy the new material the story method is desirable with the younger classes.

"By the time the children can read, or at least when they are advanced enough to be out of the Primary Day School, the work will be more dignified and improving if the question method be used even for the new material. The children should read the lesson at home and be able to contribute to the building up of the story in class. This usually begins at about nine years of age. As the children still love and perhaps even prefer the old story method, it is well for a year or two to mix the methods, usually building up the story but some days telling it.

"In large classes especially, it seems easier for the teacher to talk than to see that each scholar contributes something. That older scholars retain less when they take no active and personal part in the lesson is easily overlooked. But after eleven or twelve years of age the children only become stupid or restless if the teacher does too much of the talking. The real teacher faces the facts and rises to the question method.

"On the other hand, the question of discipline becomes for some people more difficult when the developing method is used. To require children to be still is for some easier than to control their activity. Yet in either case it must be remembered that successful discipline depends on the firmness of the teacher and on mutual affection rather than on the method of instruction. It may be easier for some teachers to be firm concerning the simple rule 'be still,' than to be firm with regard to the more elastic one, 'help.' It is easier, however, to win affection from those who help than from those who are still."

The Development Plan. Dr. Brown adds: "Secular educators are more and more advocating the plan of presenting the lesson by the Development Method in class before the text-book is studied.

"The text-book, where the scholars have one, is used rather

in place of notes. The scholars' self-activity and interest in class are greatly increased by this method. The strongest argument for studying the text-book first, is that by so doing the scholar learns the practical use of books.

"We are not concerned that Sunday School children shall learn to use lesson leaflets. Even if we were, we could rely on their secular teaching to give them that power. We are, however, anxious that they learn to use the Bible. In order to teach them this we must have them individually and by themselves endeavor to use it. We also want them to enjoy it. To accomplish this we must give them such parts to read or study as cannot fail to interest them. For the first few years of home Bible work in connection with the Sunday School the story is about all that will interest the child. Let us therefore pick out interesting stories, assign them for home reading, one each week, and when assigning a given story explain any matter the knowledge of which is important for the intelligent reading of it.

"Happily, owing to the exceptional nature of Bible work, this will not interfere with the use of the Development Method in class. The younger scholars should read the Bible story for the simple interest in the story. In class they study a subject, beginning with their own experience, and leading to a spiritual truth. The Bible story is but one source from which their conclusion is derived. It is for this reason that we plan a slightly different title for the class lesson from that used for the home study. With scholars old enough to be taught to seek a spiritual thought in their home Bible study, the teacher should be careful to draw out the scholars' thoughts, but he should also be careful that he present a new, fresh view of the matter in the class. In other words, as has already been said, the class lesson must be quite another matter from the lesson studied at home. The teacher's work is to lead the scholars to see a spiritual thought just above what they would see unaided.

"With regard to the advisability of putting the Bible into the hands of young people much has been said. Practically, if children are given Bibles when so young that they find it difficult to read more than the appointed lesson, even if the lessons are wisely chosen, they are easily led to feel that much of the Bible is incomprehensible to them, and that the way to enjoy it

is to read the portions assigned. This soon becomes a habit, and the child is in much less danger than when brought up to wonder why he should not read it. It is a serious question whether the habit of keeping the Bible from children is not responsible for its wide-spread disuse among adults."

It is said by Professor Adams: "We must make our pupils not only to know about their Bibles, but know the Bible itself. We must make them go back to the sacred pages and find the real lesson in the very words of the Book. Scientific teaching, and Bibles especially prepared for children, are apt to make us forget the dignity and beauty of the Word itself. A well-taught lesson will always end where it began—within the boards of the Bible itself."

Dr. Brown remarks: "Rich detail does not necessarily mean many words. In the Bible stories it is usually expressed in a few well chosen and telling words. In the Balaam story the angel stood in Balaam's way three different times. Each time we are told definitely about the road at that particular place. All this and more is vividly given in six ordinary Bible verses.

"There are occasionally lessons that should not be treated by this process of analysis and synthesis. We accept certain matters as types, and proceed by deductive reasoning as we would from a previously established general law. The account of the Resurrection, or of the Ascension, for instance, is better treated as a type."

One Central Thought for Each Lesson. "In the first place, a lesson is much stronger, as well as more interesting, when a single central thought is taken. We are not neglecting an opportunity when we deliberately put aside all but one of the list of thoughts suggested in our lesson help. We may even put them all aside for a thought of our own," says Dr. Brown, adding: "In the second place there are certain truths that belong especially to certain parts of the Bible. For instance, the gospels teach of self-sacrificing love. The book of Genesis teaches, let us say, of man's free will and power to choose whether he will walk with God or yield to lower impulses. Each of these sections can be made to include many of the teachings of the other, but to try to teach the gospel through the book of Genesis,

or vice versa, is like seeking strawberries in November or restricting one's diet to the winter roots in June."

Again, the single lessons frequently have truths that are habitually thought of as connected with them. Sometimes, however, they are not the thoughts that we want for our particular classes; and occasionally they do not seem to be the richest thoughts that the passages have to offer. What are the thoughts that draw man to a spiritual Father? What are the thoughts that operate to form a great gulf between man and that Father?

CORRELATION. This is a much abused word for a very simple thing. It means merely the realization that the child is a unit and that the Sunday School should take cognizance of the facts that have been taught in the day school; that the so-called secular knowledge of the child is a part of his general knowledge; that the Sunday School teacher should learn just how far the child has studied in the day school and should make use of that knowledge in cross references in the Sunday School lesson.

President Butler says, in the PRINCIPLES OF RELIGIOUS EDUCATION: "The Sunday School must, first of all, understand fully the organization, aims, and methods of the public schools, for it is their ally. It must take into consideration the progress of the instruction there given in secular subjects, and must correlate its own religious instruction with this. It must study facts of child-life and development, and it must base its methods upon the actual needs and capacities of childhood. It must organize its work economically and scientifically, and it must demand of its teachers special and continuous work."

Dr. Brown treats the subject thus: "Correlation also deals with contributions which the child can make from his previously acquired knowledge, as, for instance, from other stories. This gives strength and breadth to the lesson. In our lesson on Samuel, the child's own experience of feeling nearer to God at times when alone or in Sunday School gives depth and reality to the lesson truth. If the child has already learned the story of God speaking to the faithful Abraham, to recall that gives a wider view of the truth.

"Much review work can be introduced in this way. One trouble of teachers is that their scholars remember their lessons if the questions are asked in just the same form as before, but if

the subject is approached from a slightly different point-of-view, as is sure to be the case if a visitor is allowed to question the class, the scholars do not recognize the subject. The habit of calling up such parts of previous lessons as fit the new lesson subjects does much to overcome this difficulty. But the first consideration must always be the strengthening of the new lesson. This is not the place for review proper, and no far-fetched comparisons must be brought in for the sake of review.

"When facts from previous lessons are introduced for correlation it is sometimes called *longitudinal correlation. Cross correlation* means the correlation of knowledge from the other branches of study, as geography, or science, or general literature, with the Bible lessons. If our lesson is on the Good Samaritan, we may have our boys recall some highway robber scene; or, what will help the meaning more, some illustrations of kindness to enemies. Boys' books, even their school books in these days, are full of such incidents.

"Care must be taken, however, that no new material is introduced under this head. The object is still to prepare the mind for new material that is to follow. As has often been said, the mind is not a vessel into which we can at will put what we wish. Only in proportion as the new comes into relationship with what is already in the mind will the mind retain it. Only in proportion as the new is assimilated with the old in the mind can the mind use it.

"Cross correlation, by associating the highest spiritual truths with secular knowledge as well as with Sunday School topics, does a great service towards harmonious character-development. We do not live in Switzerland, and our week-day paths are not studded with visible wayside crosses. Yet we do wish our week-day thoughts lifted and sanctified. This can be done partly by direct teaching, but more by the association or correlation of week-day subjects with the Sunday School lesson. All knowledge and all life must be united in one aim. A double minded man is unstable in all his ways. Let as many week-day thoughts as possible be so associated with our highest thoughts that they lift us to our best."

Deduction vs. Induction. Professor Adams remarks: "Deduction passes from the general to the particular; Induc-

tion from the particular to the general. Deduction states the rule and then seeks or supplies examples; Induction supplies examples and then seeks the rule. Now in teaching there is room for both, each in its own place. At the beginning of a subject, Induction ought to play the chief part; but as we advance and have acquired a mass of knowledge, we shall find the Deductive Method very useful in revising our work and arranging our acquired facts. Induction is the method of discovery, Deduction is the method of securing and classifying the results of our discovery. As a rule, the Sunday School teacher is prone to use the Deductive Method only. His lesson too often consists in merely telling the pupil certain things, and then illustrating by stories and other examples. The pupils are not called upon to do their proper share of the work. Preaching has been defined as 'an animated dialogue with one part left out.' In teaching, this omitted part is of fundamental importance, and the intelligent teacher will insist upon its being brought into play."

Thorndike states: "Good teaching by deductive methods depends upon a clear statement of the goal aimed at, independent search by pupils for the proper class under which to think of the fact in question, criticism by them and by the teacher of the different classes suggested, and appreciation of the reasons why the right one is the right one.

"Deductive reasonings may be very easy or very hard to make. 'Shall I call *brevity* in the sentence, "Brevity is the soul of wit," a noun or not?' is easy for any scholar who knows a little grammar. To prove that, if the bisectors of two angles of a triangle are equal, the angle is isosceles, by a direct demonstration based on no truths other than those established in, say, Book I. of Wentworth's GEOMETRY, is extremely hard.

"They are easy in proportion as the number of possible classes under which to think of the fact in question are known, and are few in proportion as the consequences of being in each of such classes are known. Thus brevity can be only a noun or not a noun, and to decide that it is not a noun needs only to decide that it is a noun or that it is *not* a verb, adjective, article, etc. How to translate *arma* in "*Arma virumque cano Troiae qui primus ad oris,* etc.," is easy because *arma* can only be nominative, accusative or vocative plural of *armum* or an imperative

of *armare* and because the consequences of being nominative plural, being vocative plural, etc., are well known.

"Deductive reasonings are hard in proportion as the possible classes under which to think of the given fact are unknown or numerous, and in proportion as the consequences of being in each of such are unknown. To give a direct proof of the proposition that if the bisectors of two angles of a triangle are equal the triangle is isosceles is hard because there are hundreds of ways of thinking of (or classes under which to subsume) a triangle with the bisectors of two of its angles equal, many of which the student will never have thought of at all. 'How to best legislate so as to decrease divorces?' is harder to answer than 'How to translate *arma?*' because the law to decrease divorce is a thing of such varied possibilities and also because the consequences of each one of these are so little known."

As we apply this in our Sunday School work, we see that the Catechism is *par excellence* a pure example of the deductive method. Yet for memory's sake, as well as for practical religious reasons, we want to teach the Catechism at an early age. How can it be done? There was a time when we recognized a distinction in day school studies, speaking of the subjects of arithmetic and grammar as the formal studies. Yet in the kindergarten to-day grammar and arithmetic are frequently taught by the inductive method. In languages this is called the Natural Method. A generation ago we learned the rules of grammar first and then applied them, now we learn the language and then the rules. The younger the scholars, the more necessary the Natural or Inductive Method. High school students can frequently well dispense with the Inductive Method and use the Deductive Method. The point is that Deduction cannot be appreciated until the child can see relations, the cause and effect, the abstract. Arithmetic taught by the Inductive Method gives the child sticks and blocks by which he can practically measure out multiplication, addition, division, subtraction, and fractions. It is proceding from the particular to the general.

Now the Catechism can be taught, and is taught in the best schools, by the Inductive Method. The individual truths are taught, illustrated by the Inductive setting of the particular examples of Old Testament or New Testament; then later on the

Rule is formulated. Dr. A. A. Butler has covered this point very fully in his CHURCHMAN'S MANUAL on pages 112 following.

Forbush, speaking of antiquated methods in teaching, says: "Two vicious methods are now in vogue: the Lancastrian, or catechetical, and the homiletic. The first is obsolete in all other education. The second, confined to religious instruction, and old-fashioned 'grammar' school work, is based on the idea that the Spirit of God and of common sense is so absent from the child that he will never see the good nor do it unless a moral is tagged to every verse in the lesson. This method, that of the sermonette, may do in the adult Bible Class, but it is useless in the junior classes. It is unfortunately perpetuated by most of the popular 'helps' published for teachers."

THE CO-OPERATION OF THE PUPILS. Dr. Butler urges: "The Coöperation of Pupils is Indispensable. We must make them responsible for the success of the class. We must plan to do nothing that we can get our pupils to do. We must tell them nothing that they can find out for themselves, or that we can draw out of them by wise questioning. The pupil's home-work, note-books, pictures, and preparation of class papers, is important." According to Forbush: "The fellowship instinct was utilized in making additional reviews by having a 'class life of Christ,' to which each member contributed a chapter in turn, and by having a 'class log,' in which each in turn described the places where he has been.

"There need be no fear that such study is not 'spiritual.' Attention and reverence are surely spiritual forces. Such methods fit the boys, interest them, hold them, instruct them. The geographical and picturesque, as a matter of fact, become the vehicle of the spiritual. My own experience was that the stereoscope itself was, unexpectedly, a powerful instrument for teaching the individual. Isolated behind his hood, looking as if from a dark room through a window into a strange world, his ears as alert as his eyes, each of my twenty-six boys received impressions that were deep, lasting, personal. I was teaching, not a class, but twenty-six separate hearts."

A method of study in which the picturesque has less attention, while the analysis of character has more, has been carefully worked out by the Rev. John L. Keedy. Here "the pupils

pass judgment upon each action, they approve or disapprove of each person. Admiration runs out into choice." The notebook is constantly used and serious attention is demanded to something which the boys recognize as worth while. While boys do come to Sunday School usually with a *blasé* manner, their curiosity will respond if real and fresh information is actually presented.

The Elements in a Review. "Three progressive steps are involved in the reviewing of a lesson: a repetition of it, a second view or viewing again of it, and a new view of it. The repetition of it may be, to a certain extent, mechanical. The second view of it, or a viewing again of it, may comprehend simply those elements which were recognized in the first view or original learning of the lesson. This is valuable. The new view of it, however, seeing it in new aspects and relations, is by far the most important phase of reviewing," says See.

The Importance of Reviews. "Comparatively few untrained teachers appreciate the importance of reviews," he adds. "With some this is simply the result of neglect or thoughtlessness; with others, the positive feeling that time spent on reviews is time largely lost. Trumbull says, 'The schools of the Jesuits, as perfected under Aquaviva three centuries ago, were quite in advance of anything the world has yet known in the educational line; and their power and effectiveness were such as to stay, in large measure, the progress of the Protestant Reformation in Europe. The methods of those schools are still worthy of imitation in many points. In their system of teaching, review, as a means of fastening the truth taught, was given a large prominence.' On this point Robert Herbert Quick says: 'One of the maxims of this system was, "Repetition is the mother of studies." Every lesson was connected with two repetitions; one, before it began, of preceding work, and the other, at the close, of the work just done. Besides this, one day a week was devoted entirely to repetition.' A teacher's appreciation of the importance of the review will be measured to some extent by the time he spends upon it in the class session. Gregory says that the best teachers give about one-third of each lesson hour to reviews."

Dr. Brown says: "Some teachers go to considerable length

in trying to 'fix the lessons' in the scholars' minds. Reviews are important. It has also been suggested that old material be used in correlation and in the lesson setting. But when new material has been properly introduced and made interesting, it is easy to overdo the fixing process. It seems preferable that none of it should come between the lesson story and the conclusion.

"Putting the lesson outline on the blackboard is to make the child conscious of the skeleton or machinery of our work. It is work for normal classes. Tracing the lesson on a map or sand pile is to distract the scholar from the vivid mental picture. It is work for geography classes. Some map work can be brought in under the lesson setting. Some sand pile work and map or picture drawing can be given as review work. Some subjects, as the tabernacle or the temple, can be even studied in a constructive way. Activity is certainly desirable. But to put such work between the story and the conclusion, or even between the story and the close of Sunday School, is to dim the mental picture, to disconnect and almost surely lose the spiritual thought, and to put physical activity in the place of spiritual activity."

Examinations. Thorndike says: "No matter how carefully one tries to follow the right principles of teaching, how ingeniously one selects and how adroitly one arranges stimuli, it is advisable to test the result of one's effort, to make sure that the knowledge or power or tendency expected has really been acquired. Just as the scientist, though he has made his facts as accurate and his argument as logical as he can, still remains unsatisfied until he verifies his conclusion by testing it with new facts, so the teacher, after planning and executing a piece of work as well as he can, must 'verify' his teaching by direct tests of its results and must consider uncertain any result that he cannot thus verify.

"Testing the results of one's teaching is useful not only because it gives a basis for improvements in one's methods, but also because it is one chief means of gaining knowledge of the mental content and special capacities of individuals. In applying the principle of apperception a teacher is constantly led to test the results of knowledge previously given as a preliminary to giving more. For the main thing in fitting stimuli to the mental makeup of pupils is not a host of ready-made devices to

secure the coöperation of previous experience; it is rather constant readiness in testing for the presence of the essentials, in diagnosing the exact result of previous lessons.

"Testing the results of teaching is useful to the class as well as to the teacher, and to the class directly as well as indirectly through the betterment of future steps in teaching. Any scholar needs to know that he knows as well as to merely know; to be ignorant, and know that you are so, is far more promising than to be ignorant and not know it. By expression and use new ideas and habits get a double value; boys and girls in school need to know what progress their efforts have achieved and to guide their efforts by objective facts as well as by their own sense of progress.

"The principle is indeed easy, but its successful, concrete application requires both a high degree of capacity for insight into the facts of child life and thorough training. The principle is simply: To know whether anyone has given a mental state, see if he can use it; to know whether anyone will make a given response to a certain situation, put him in the situation arranged so that response and that response alone will produce a certain result, and see if that result is produced. The test for both mental states and mental connections is appropriate action."

**Adult Classes.**

Professor Irving F. Wood, in a 25-cent brochure on ADULT BIBLE CLASSES AND HOW TO CONDUCT THEM, deals very fully and suggestively with this very different type of student. The difference is so important that all teachers of older scholars ought to read his book. Under the Chapter on "How to Question" we have quoted from him regarding the difference in approach necessary between younger pupils and adults. General questioning on the part of the teacher is out of place, altogether, with the older classes and the principles of coöperation and discussion necessarily take its place.

**Types in Teaching.**

In secular education, Types play a large factor; and the general trend of opinion to-day is to make a most prominent use of them, so far as possible in every department. The plan of typi-

cal elements, typical characters, typical bays, countries, rivers, mountains, typical industries, etc., seems to form the groundwork of numberless lesson-plans. The idea is a good one: (*a*) because it supplies the foundation for grouping certain characteristics which belong to classes; (*b*) it aids in generalizing, forming concepts, practically being a model form of unifying knowledge. To that extent it is labor-saving, memory relieving. The child does not have to master the characteristics of each new object. He has left only the few peculiar and unique dissimilarities or differences which differentiate it from others of the general type. So the medical student learns the typical features of fevers, of the exanthemata, and then easily stores up the specific marks and symptoms of each disease among them. So with the action of drugs, which he groups in classes. This plan has not been sufficiently emphasized in religious education.

In our devotion to Bible History, to isolated Pictures, to the Biographies of Heroes, etc., we have not, as yet, provided a single Course of Lessons (so far as we are aware) based on Types. We occasionally mention Types, as in the case of men who were "Types of our Blessed Lord"; but we do not plan types, as a Type Sermon of Christ on True Giving; or a Type Character of a Worldly Young Man, etc. There is abundant scope, whatever be our required system of lessons, for opportunity to use this little hint, and develop our topics occasionally on the type form. Our children will at once appreciate our approach to Day School work in this particular. The more we adopt such advanced economical methods in our Sunday School System, the more will the School of the Church win respect and coöperation.

Professor Charles McMurry writes: "To answer the important question how a healthy and sustained interest is to be awakened in studies would be to solve many of the greatest difficulties in teaching. To interest children, not merely for the hour, but permanently; to select, arrange, and so present ideas that they awaken a steady appetite for more knowledge and create a taste for what is excellent, *this* is at least one aim that we must insist upon in recitation work. Story, biography, history, poetry, natural objects, and Nature, each in its time and place, awakens mind and heart, and sows seeds that will germinate and

grow." Many of the hints thrown out in the section on The Point of Contact are of value here.

Dr. Brown puts it thus: "There are occasionally lessons that should not be treated by this process of analysis and synthesis. We accept certain matters as types, and proceed by deductive reasoning as we would from a previously established general law. The account of the Resurrection, or of the Ascension, for instance, is better treated as a type. We may prepare the way for the thought of resurrection by illustrations from what the scholar knows to take place in Nature; but our reason for believing that we shall rise is because Christ has told us so, and has shown Himself, our accepted type, to have risen. This 'type' form of lesson is easily misused. It should seldom be resorted to, and the teacher should be careful never to slip into it unconsciously."

When children have shown themselves quick at seeing the conclusion, it is often well to omit the lesson conclusion entirely. For instance, if the story of the Prodigal Son has been well introduced, with strong point of contact and correlation, it might be quite enough to merely ask in conclusion, Whom does the father in this story represent? Whom does the prodigal son represent? The children will feel the meaning and force of the story better than we can express it. Most conclusions are better either left to the children's ready intuitions, or expressed in standard words, as from a hymn or the Bible.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. How would you definitely go about preparing *next* Sunday's Lesson, according to new ideas you have gleaned from this chapter?
2. What particular Laws seem to appeal to you most as helpful?
3. Could you apply such a method regularly to your present Lesson System? If not, why not? Is it your fault, or that of the System?
4. If such sort of Preparation as indicated here is the usual and proper plan of procedure for Secular Lessons, why should it not be used in the Sunday School? Is not all Teaching the same in principle?
5. What do you think of the value of Types in Teaching? Give reasons.
6. Give the Five Herbartian "Steps" and plan a Lesson with their use.
7. Compare Deduction and Induction in value and pedagogy.

## CHAPTER XII.

### HOW MUCH CHILDREN KNOW, OR "THE POINT OF CONTACT" IN TEACHING.

SUGGESTED READINGS.

**Point of Contact:**

THE POINT OF CONTACT IN TEACHING. *Du Bois.*
SYLLABUS TO ABOVE. *Hervey.*
PEDAGOGICAL BIBLE SCHOOL. *Hazlett.* p. 116.
TRAINING OF THE TWIG. *Drawbridge.* p. 74.
A PRIMER OF TEACHING. *Adams.*
TEACHER TRAINING. *Roads.* pp. 65-67.
THE SEVEN LAWS OF TEACHING. *Gregory.* p. 67, pp. 50-59-67.
THE CONTENTS OF CHILDREN'S MINDS. *Hall.*
THE RELIGIOUS CONTENT OF THE CHILD-MIND. *Hall,* in Principles of Rel. Ed.
THE NEW PSYCHOLOGY. *Gordy.* pp. 288-293.

**The Point of Contact in Teaching.**

This is the title of a delightful little book by Patterson Du Bois. In it he sums up most attractively a galaxy of fundamental points of Philosophy and Psychology, some of which will prove of inestimable assistance to most of us. *What is first as cause may be last in discovery to the child. What is truly known must be known by experience. A child knows at first only the concrete. In all teaching, proceed from the Known to the Unknown. Therefore find the Point of Contact, that is, the Point of Interest, the Child's Life-plane, and make it the Point of Departure and Sympathy in all teaching.* The great fault in our Sunday School teaching has been that we have not sought the child's penetrable point. We have approached him through adult ideas, upon an adult plane. Truly, we have spoken baby-talk to him; but in our baby-talk we have spoken to him truths unsuited to babies. Let us analyze these concise rules a moment:

(1) *What is first as cause may be last in discovery to the Child.* This means that the small child, as we have said be-

fore, is concrete, does not reason, literally does not think; it means that he does not see Cause and Effect; he does not see how this thing came about; nor does he see why he should not do that thing, nor what it will lead to in effect. In this rule is summed up in a nutshell much of the essential elements of sound teaching. As Du Bois says: "The Creation as recorded in the Bible comes historically before my birth; but logically my knowledge of the sun must begin with the light in my room; my study of the rock strata must begin with the stones in the garden path; of the water, with my morning bath; of the animals, with my pussy or the flies. It is a recognized philosophical principle that what is historically first may be logically last, and what is logically first may be historically last."

(2) *What is truly known must be known by experience.* Du Bois treats the above as follows: "We can appeal to childhood from the general plane or ordinary range of experiences most characteristic of childhood. Says H. Courthope Bowen: 'What interests a child must be immediate and level to his thought. He cannot realize a far-off advantage; or, at any rate, he cannot feel it for long. Young and old, we all experience delight in discovering, or in being helped to see, connections between isolated facts—especially such as we have ourselves picked up.'"

Manifestly the plane of experience, the germination of interest, the genesis of study, will be simple rather than complex, concrete rather than abstract. As Lange says: "The numerous concrete, fresh, and strong ideas gained in earliest youth are the best helps to apperception for all subsequent learning." But these germinal ideas have no affiliation with the "regular sequences" of theology; they will not be found in the local, political, or religious issues, or the imagery of Ezekiel, Haggai, Zechariah, Nehemiah, Nahum, Micah, or Habakkuk, or the complex rituals and regulations of the Mosaic era. Supposing the elders of the Jews did build and prosper through the prophesying of Haggai the prophet and Zechariah the son of Iddo—what is that to a babe who has no conception of space, time, organized society, or even of our commonest adult conventionalities? How near are the Ten Commandments to the plane of experience of a child who cannot count up to ten nor even above four?

Du Bois tells the story of an older sister trying to answer the question of her little brother Robbie—"Tell how sidewalks were made." To the high school girl the sidewalks were laid on the ground, so she began to explain the ground and its history first. To the child the ground was hidden under the sidewalks. His first experience with earth was not the underlying ground but the overlaying sidewalks. She had thought to begin with the real beginning of God's work, instead of that which was within the child's plane of experience—the point of contact with the world as the child sees it.

(3) *The child at first knows only the concrete.* This has been alluded to frequently before and needs only the merest reference here. It means that we must deal with things, with objects, pictures, those ideas that will cause the formation of mental images, products of the imagination. As we illustrated before, it is not dogs as a class, but his dog; not books in general, but the book; not principles in general, but a person living the principles.

(4) *In all teaching proceed from the known to the unknown.* Some people never start from the known, but proceed from the unknown to the unknown and remain in the unknown all the time. They never get down to earth. Du Bois tells the story of the great kindergartner, Miss Harrison, dealing with a class of mission children, whose point of contact from the known to the unknown was a shoe box brought by one of the lads, which illustrates this idea. Therefore, find the point of contact, that is the Point of Interest, the Child's Life Plane, and make it the Point of Commencement and Sympathy in all teaching.

**The Plane of Experience.**

Stop and think for a moment in your teaching just what the Experience of your children has been. Are they city or country children? If city-bred, how much do they actually *know* of the country, and *vice versa?* What interests a child must be immediate and level to his thoughts. Imported material will not hold him. Political issues of the Divided Kingdom, Ritual of the Mosaic Law, even the details of the Ten Commandments for a child that cannot count above four, are somewhat above the children's plane of experience (!) We dare not select Holy

Scripture, remote from a child's plane of experience, and then suppose that just *because* it is God's Word, God will work a miracle in order that it may be understood. The child may even have enjoyed memory work that it has not in the remotest degree comprehended, because of the verbal jingle bound up in it.

### How Much Children Know.

Professor Hall, in a sweeping investigation of Boston school children, just after entering school (say from six up), found that 20 per cent. of these did not know that wooden things were made from trees; 47 per cent. never saw a pig; and over 13 per cent. did not know their cheek, forehead, or throat; 80 per cent. did not know what a beehive was; over 90 per cent. did not know their ribs; 81 per cent., their lungs; 80 per cent., their heart, and 70 per cent. their wrist; 21 per cent. did not know the difference between their right and left hands, and 35 per cent. had never been in the country in their lives. Most of them thought many animals were no larger than their pictures.

Of 10,000 children in Berlin, on whom tests were made, he says that at the age of beginning school work, 40 per cent. of the boys and 60 per cent. of the girls had not heard of God, and about the same proportion, of Christ; 72 per cent. of boys and 28 per cent. of girls had heard Bible stories; only 53 per cent. of boys and 46 per cent. of girls had learned any prayers or hymns, etc., to a prolonged and detailed table.

Dr. K. Lange examined children in the city schools of Paulen and the outlying districts and compared city and country children as follows: Out of 500 city children and 300 country children examined, 18 city and 42 country had seen the sun rise; about 80 per cent. of each had seen a shoemaker at work; 28 per cent. of city and 63 per cent. of country youngsters knew that bread came from grain; and finally only 50 per cent. of city and 49 per cent. of country children had ever been to Church.

Still another examination was made in Kansas City, and the comparison then was between white and colored children. In matters relating to the human body, the white race averaged about 15 per cent. less as compared with an average of 70 or 80 per cent. of the Boston children, and the colored averaged about 5 per cent. less in knowledge. In matters of the country, Kansas

City children were far behind the Boston ones, showing that even cities may differ. In few cases, if any, were the Kansas City children higher in knowledge.

But this ignorance is not confined to small children. Dr. A. A. Butler, in an address before the Sunday School Federation in Boston in 1904, said: "Perhaps, however, someone is saying, 'the tens of thousands who receive the instruction of the private school and the university are better educated than the child of the average family.' Better intellectually? Yes. Better religiously? No, decidedly no. You remember that a few years ago the students of several colleges were examined on the Scripture references in Tennyson's Poems. That examination proved a lamentable ignorance in high places. It proved that 25 per cent. were ignorant of the 'daily manna,' and the 'crown of thorns'; that 33 per cent. had never heard of the 'smitten rock,' of the 'ladder of Jacob'; that 50 per cent. could tell nothing of the 'mark of Cain,' or of Esau, of Ruth, or the Angel of the Tomb; a whole 75 per cent. failed to understand a reference to 'St. Peter's sheet.'"

"From the above statistics it seems not too much also to infer: (1) That there is next to nothing of pedagogic value, the knowledge of which is safe to assume at the outset of school-life," says Professor Hill, "hence the need of objects and the danger of books and word-cram. Hence many of the best primary teachers in Germany spend from two to four, or even six months in talking of objects and drawing them before any beginning of what we till lately have regarded as primary school work. (2) The best preparation parents can give their children for good school training is to make them acquainted with natural objects, especially with the sights and sounds of the country, and to send them to good and hygienic, as distinct from the most fashionable, kindergartens. (3) Every teacher, on starting with a new class or in a new locality, to make sure that his efforts along some lines are not utterly lost, should undertake to explore carefully, section by section, children's minds with all the tact and ingenuity he can command and acquire, to determine exactly what is already known; and every normal school pupil should undertake work of the same kind as an essential part of his training. (4) The concepts that are most common in the children of a

given locality are the earliest to be acquired, while the rarer ones are later. This order may in teaching generally be assumed as a natural one, *e.g.,* apples first and wheat last. This order, however, varies very greatly with every change of environment, so that the results of exploration of children's minds in one place cannot be assumed to be valid for those of another, save within comparatively few concept-spheres."

**Words as Vehicles of Thought.**

Gregory says: "Language is the vehicle of thought, but it does not convey thought as a wagon carries goods. It conveys them rather as wires do telegrams, signals to the receiving operator. Words bring ideas, and if the ideas be incomprehensible, owing to lack of previous knowledge, want of 'an apperceptive basis,' then words, as such, are futile. Words are loved or hated for the ideas that they suggest. Words are loaded with false, spurious meanings, social colorings, untrue conceptions due to circumstances or surroundings of usage with which they were the first time connected. Words, rightly used, are clue-lines, signs of real thought and intelligence. Words belong in certain groups or families, and are better learned and used, if so systematized and grouped by the teacher and pupil. Much of our conversation and teaching is padded with unnecessary, meaningless, useless words. There is a skill in being concise and to the point. It is not the mark of intelligence to become verbose in an outpouring flood of words, often to no purpose and no end."

Drawbridge adds: "Every wise teacher knows well enough that mere words, whether learned from the Bible or from the Catechism, are mere words. Ideas are different things altogether. Words have no value whatever apart from ideas. If words mean nothing to the child, they are worth nothing to him. It is of course obvious to anyone who knows anything about the subject that all Catechisms, as they are often taught, are almost wholly useless to the child. But when such is the case, the fault is not in the Catechisms, nor in the children, but in the teacher. Words are counters, which are useful only in so far as they represent ideas. A word is not an idea. Θεος is no more than a word to those who do not know Greek, and it needs

more than a knowledge of Greek in order to understand the idea of 'God,' which the word Theos is intended to convey. Words are words. Ideas are ideas. To teach a word is one thing. To teach an idea is quite another thing.

"What is true of one word, is no less true of a collection of words. A string of words is not the same thing as a series of thoughts. To be able to repeat all the words of the Catechism is not necessarily to understand a single one of the ideas which it is intended to convey. To teach words is quite a different thing from imparting ideas.

"A book (which is made up of words) is of no use to anyone, unless the words of which it is composed become thoughts by means of the process of intelligent study. If I buy a book, and keep it by me, I have acquired no new ideas, unless I read the book. I may have a vast library, but its contents remain mere words, unless I enrich my soul with thoughts by means of study.

"Hence the absurdity of teaching words without ideas. Words are like paper money; their value depends on what they stand for. As you would be none the richer for possessing Confederate money to the amount of a million dollars, so your pupils would be none the wiser for being able to repeat book after book by heart unless the words were the signs of ideas in their minds. Words without ideas are an irredeemable paper currency.

"It is the practical recognition of the truth that the blind use of words is the fundamental error that has revolutionized the best schools of the country in the last quarter of a century. Pestalozzi well called the blind use of words in matters of instruction, the 'fundamental error.' He was not the first educational reformer who insisted on it. Montaigne, Comenius, Locke, Rousseau, had all insisted on the same idea, but they were in advance of their time; the world was not ready to listen to them. But in 1806, after Prussia was thoroughly beaten by Napoleon at the battle of Jena; when her capital city was in the hands of her conqueror, and she lay humiliated at his feet, it occurred to some of her leading men that the regeneration of the nation was to be sought in education. In this way it happened that the ideas of Pestalozzi were embodied in the schools of

Germany, whence they have gone into the schools of every civilized country in the world."

In The Seven Laws of Teaching, Gregory says: "Words are not the only medium through which mind speaks to mind. The thinker has a hundred ways to express his thoughts. The eye talks with a varied eloquence; and the skilled orator finds in lip and brow, in head and hand, in the shrugging shoulder and the stamping foot, organs for most intelligible speech. The gestures of John B. Gough often told more than the clearest sentences of other speakers. A German described him as 'the man what talks mit his coat-tails,' referring to some illustration in which the facile orator had made a flirt of his coat-tails to tell the idea he wished to express. Among savage people whose language is too meagre to meet the native needs of their minds, symbolic action supplies the lack of words. There is also speech in pictures. From the rudest chalk sketch on the blackboard to the highest work of the painter's art, no teaching is more swift and impressive than that of pictorial representation. The eye gathers here at a glance more than the ear could learn from an hour of verbal description.

"The misuse of language is perhaps one of the most common failures in teaching. Not to mention those pretended teachers who cover up their own ignorance or indolence with a cloud of verbiage which they know the children will not understand, and omitting also those who are more anxious to exhibit their own wisdom than to convey knowledge to others, we find still some honest teachers who labor hard to make the lesson clear, and then feel that their duty is done. If the children do not understand, it must be from hopeless stupidity or from wilful inattention. They do not suspect that they have used words which have no meaning to the class or to which the children give a meaning differing from the teacher's. I once heard a legislator, who was also a preacher, in addressing the pupils of a reform school on the parable of the Prodigal Son, ask the question: 'Boys, are you of the opinion that the customary aliments of swine are adapted to the digestive apparatus of the *genus homo?*' An interrogative grunt was the only reply."

**The Child's Vocabulary.**

Regarding the above, Haslett states: "The child of poor

parents understands fewer words but more actions, while the child of wealthy parents understands more words but fewer actions. The influence of the environment causes the variations. During the early childhood stage, children are more interested in the names and general form of things. In the next stage, the nature, the make-up of things and their uses become central. Nouns form sixty per cent. of a child's vocabulary; verbs twenty per cent., adjectives nine, adverbs five, and pronouns two per cent.

"The vocabulary of a child two years old was 263 words; another child twenty-eight months old used 677 words; another thirty months old made use of 327 words. A child thirty-two months old had 642 words in his vocabulary and when five and one-half years old there were 1,500 words that he used, exclusive of participles and inflected forms. A child seven years of age uses probably 2,500, and one eight to ten years old uses on the average 3,000 to 4,000 words, judging from the reading. The English Bible contains about 7,000 words exclusive of proper names. Robinson Crusoe, a book so much read by children from ten to fourteen years of age, has nearly 6,000 words. Thus it would appear that a child's vocabulary is rich. Nouns and verbs being in the majority, suggests much as to the character of stories suitable for this stage and the nature of the instruction."

Henry Clay Trumbull tells of an intelligent Sunday School teacher who proceeded on the assumption that the members of the class understood the meaning of the "passion" as applied to the sufferings of Christ, and whose method of teaching was revolutionized by the discovery that they had no conception of the word. The teacher should study the vocabulary of his student. This may be done by inducing the student to express himself and carefully observing his choice of words. It has been said that of the one hundred thousand words in the English language, few men understand more than twenty thousand, and the vocabulary of a child of ten rarely contains more than fifteen hundred. The folly of taking for granted that the student understands the language of the lesson at every point, therefore, is very apparent.

Referring to Professor Adams' PRIMER, he says: "New and

difficult words are recognized as stumbling-blocks, and are usually carefully explained. But the real difficulty of communication arises, not so much from hard words as from every-day, commonplace words that children are supposed to know perfectly. The offices that our Lord executes as our Redeemer are described as those of prophet, priest, and king. In dealing with these, many teachers would agree with one who began his explanation thus: 'All know what a king is, so I needn't trouble you with that, but priest is harder to understand, while the big word prophet is the hardest of all.' As a matter of experience, a set of careful examinations of children of various ages brought out the fact that of the three words, king was the most troublesome and prophet the easiest. This comes about because children have no ideas about prophet except those they learned in connection with sacred things. About king, on the contrary, they have all sorts of popular notions, from the rubicund, jolly monarch of the fairy tale up to the latest picture of the reigning sovereign. Indeed, in the case of young children, we have here an excellent example of the arrest of contrary ideas. Many of them found it impossible to think of our Lord as at once prophet, priest, and king. As king, He was pictured as a grand man with a crimson cloak and a gold crown; as priest, He appeared as an emaciated, pale-faced man with a long black coat and a soft hat; as prophet He rose before their minds as an aged man with a long staff, a loose gown, and an uncovered head. Naturally these pictures could not be fused, nor could they be placed side by side so as to form a composite, since there is but one Redeemer. They were contrary ideas, and therefore arrested each other. Thought became impossible. What the teacher must do under such circumstances is to separate in each case that quality that is essential to his purpose, and show that this quality is not inconsistent with the other qualities similarly separated. It is a mistake, however, to seek to explain every difficult word as you use it. This leads to a sort of running translation, which cannot fail to be irksome and confusing. Thus in dealing with the Tenth Commandment we should carefully explain the meaning of covet and neighbor (and even envy, though that word does not occur in the text at all) because each of these may be misunderstood. But we do not require to explain the exact mean-

ing of ox, or ass, or manservant. This brings up an important distinction between a word not understood, and a word misunderstood. If the pupil does not understand an expression, no great harm is done."

**How to Graft the Unknown to the Known.**

In technical language this is the *Apperception,* already referred to. It is not always easy for the teacher, knowing so little of what the child's mind really has experienced, to find the point of contact at once. One needs quick thought, keen observation, rapid adaptability to sudden unfoldings of contact-points in order to adjust knowledge to the child's capacities. The story Du Bois gives from Miss Harrison's experience strikes at the right method. Practically, it is putting yourself as far as may be on the child's plane, and endeavoring to picture to your own mind what he knows, what he likes, where his interest and curiosity will lie. We may often "miss the point, and even fall below the child's level," but we shall soon find that out.

We can take it for granted that besides certain facts and words, as mentioned above, there are various fields and phases altogether out of the small child's vision. History as such, that is, chronology, he kens not, because he has had too few years of experience to grasp it. So also time and space relations. So also naturally all abstract reasoning, for he lives as yet mentally in the concrete. His notions of God and Heaven will be wholly anthropomorphic (*i.e.,* he will think of God as a man, etc.); and he will deify his toys, dolls, even stones, etc., as fetishes, for his young mind is symbolic.

And so all our abstract teaching at an early age entirely misses the point, and too often far worse, for it does positive mischief. What do hymns of heavenly longing mean to a child who knows naught of death, and who is brimming over with life? Arguments and proofs are dangerous to a child-mind that has not yet reached the period of doubting. All Bible Stories for the early years are a point of contact, for the child is interested in stories, the concrete. It does not make one whit of difference whether they come in chronological order. Each story is a piece of mosaic, cut and carved, ready to be lifted into the proper place in the great pattern of history. The aim is to fit the

unknown to the known without gaps, by easy, gliding steps as it were.

Pain and suffering, agony, killings, and horrors, too, are foreign to the child-mind. He may delight in them, because he loves actions, such are they full of; and we grant that he never appreciates the horror and enormity of them, but neither does he comprehend them. Also details of things, too minute and multiplied, are not point of contact methods.

Wholes are better, for discrimination and reflection have not proceeded far enough to grasp details to any profound extent. Put yourself in your pupil's place. The danger lies in the material rather than in the words we select, for we are apt to be cautious on this line. The same lesson for all these grades is the fruitful cause of this error. Give *subjects* suited to the age you teach. It is said that of every thousand children, two hundred die before they reach nine years of age. Is it not important that the *best* and most truly comprehended truths be imparted before that age arrives? The child was not made for lessons, but lessons for the child.

**Rules to Find the Point of Contact. (From Du Bois.)**

1. Study constantly and carefully the pupils' language to learn what words he uses and the meanings he gives them.

2. Secure from him as full a statement as possible of his knowledge of the subject, to learn both his ideas and his mode of expressing them, and to help him to correct his language.

3. Express your thoughts as far as possible in the pupil's words, carefully correcting any defect in the meaning he gives them.

4. Use the simplest and fewest words that will express the idea. Unnecessary words add to the child's work and increase the danger of misunderstanding.

5. Use short sentences, and of the simplest construction. Long sentences tire the attention, while short ones both stimulate and rest the mind. At each step the foot rests firmly on the ground.

6. If the pupil evidently fails to understand the thought, repeat it in other language, and if possible, with greater simplicity.

7. Help out the meaning of the words by all available illustrations; preferring pictures and natural objects for young children.

8. When it is necessary to teach a new word, give the idea before the word. This is the order of nature.

9. Seek to increase the pupil's stock of words both in number and in the clearness and extent of meaning. All true enlargement of a child's language is increase of his knowledge and of his capacity for knowing.

10. As the acquisition of language is one of the most important objects of education, be not content to have the pupils listen in silence, however attentive they may seem. That teacher is succeeding best whose pupils talk most freely upon the lessons.

11. Here, as everywhere in teaching the young, make haste slowly. Let each word be brought into use before it is displaced by too many others.

12. Test frequently the pupil's sense of the words he uses, to make sure that he attaches no false meaning, and that he vividly conceives the true meaning.

**Burbank's Protest.**

"I want to lay stress upon the absurdity, not to call it by a harsher term, of running children through the same mill in a lot, with absolutely no real reference to their individuality. No two children are alike. You cannot expect them to develop alike. They are different in temperament, in tastes, in disposition, in capabilities."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Mention a number of things that cannot possibly enter the young child's world at first.
2. Give many illustrations of your own to show that "that which is first in cause may be last in discovery"—and try to discover the principles you are illustrating.
3. What must you know about a child's mind to hit the point of contact? How are you to gain this necessary knowledge?
4. Distinguish carefully and clearly between "concrete" and "abstract" in language. Did Jesus use the concrete where we should have been tempted to use the abstract?
5. Name twenty-five words that you know your children could not possibly comprehend, and yet are familiar names of common objects to you.

# PART V.

## The Curriculum

The *What* of Teaching

## CHAPTER XIII.

### CURRICULUM—GRADING THE SUNDAY SCHOOL.

SUGGESTED READINGS.

CHURCHMAN'S MANUAL. *Butler.* 97-103.
REPORT OF THE JOINT COMMISSION ON SUNDAY SCHOOLS.
THE SUNDAY SCHOOL PROBLEM SOLVED. *Smith.*
PRINCIPLES OF RELIGIOUS EDUCATION. pp. 105-126.
TEACHER TRAINING. *Roads.*
PEDAGOGICAL BIBLE SCHOOL. *Haslett.* pp. 207-348.
CURRICULUM. *Hodges.*

**What is a Graded School?**

In the Appendix to the Report of The Joint Commission of the General Convention on Sunday School Instruction, published October, 1907, the Commission says: "The term, 'a graded school,' has proved in practice to be a somewhat loose designation. Sometimes a school is called 'graded' when the same uniform lesson is used all through the school (except perhaps the primary), only that the school is organized in certain groups, as a 'main school,' 'Bible classes' or 'senior school,' etc. The grading in this case is not at all in the lessons, but only in the grouping of pupils.

"Again, a school is called 'graded' when each of the various groups or departments studies the same topic or lesson at the same time, though in forms modified to suit the various ages. Here there is grading both in school grouping and in lesson form.

"Still again, a school may have an order of studies, by which certain topics are gone over in certain departments or at certain ages. It may happen that no two classes are working on the same subject or lesson at any one time, yet each class is following out the scheme of study for the school. This is the most complete form of grading, generally designated as a 'subject-graded' scheme.

"The first mentioned school is not generally graded at all. It is merely grouped. Grading applies properly to lessons rather than to organization. The second school may be justly called a graded school, but it is not really 'subject-graded.'

"There is little question but what the attempt to modify the same lesson topic in such ways as to adapt it to various grades at once will ultimately be surrendered in favor of a real subject-graded plan. There are fundamental differences in the method of study suitable to various ages which render it undesirable to keep all departments of the school on the same topic and proceeding at the same pace. Moreover, in other than Biblical material, such a uniform plan is impossible. Even the attempt to accomplish it in Biblical material tends to make it impossible to treat other material in any adequate or pedagogical way.

"A school should be graded in accordance with the recognized laws of child development. There are well-marked periods in child-life. The earliest runs until about seven years. The second is from seven to nine or ten, roughly speaking. The third runs from nine or ten to about thirteen. The fourth covers approximately the ages of thirteen to seventeen. It is convenient to have the school divided into departments according to these periods, and especially desirable where there is facility for using separate rooms or buildings.

"But actual separation of pupils is not so important as a differentiation in the lesson material and the way of handling it. In the beginners' and primary grades large groups of children may be handled by a single teacher. Even in the next or third period classes may be reasonably large, provided the teacher is competent. Nor is it absolutely necessary in this period to separate the sexes, though perhaps desirable. The fourth period should see smaller classes, separated by sexes, and taught, preferably, by teachers of their own sex.

"In beginners' and primary grades the children will not be expected to do much, if any, home work. The principles of the kindergarten, though not necessarily its actual method, will pertain. The years from eight to ten will be diligently used for appropriate memory work. It will not usually be practicable to expect much writing before the third period, or to get map work done, but both can be commenced at about ten years. Yet

previous to this, note-book work with pictures and other illustrated features can be accomplished.

"Biographical work, usually begun in later primary years, will be continued into history in the succeeding periods. The teaching of the Catechism comes best at ten or eleven years, but the Christian Year, if taught objectively, may precede this. The Prayer Book must be taught in exceedingly simple fashion if it is undertaken before the age of twelve. The ages of thirteen to fourteen or fifteen should not fail of some direct ethical instruction, nor of a clear and forceful presentation of the life of our Lord. Both of these subjects should be mastered by the pupil as a background for the confirmation decision."

Grading is pedagogically recognizing Child-Psychology, *i.e.*, child-development. Good Grading must, therefore, plan (1) to adapt the Topical Subject-matter or material to the right age; (2) to meet the particular moral, practical, and mental Requirements of each period of development; (3) to supply All the Religious Instruction Material, Collateral, Correlated Subjects, etc., consistent with the broadest possible religious Education, giving due regard to and practical coöperation with the Public School Work of the children. It supplements, not supplants, the Day School. (4) It will, of course, in doing this, adjust questions to the comprehension of the children. It will be adjustment, not in the same material, but differing material, suited to each age. In all Schools, this grading should be done by a specially qualified teacher. It will seldom be the Superintendent, who is qualified in Management, not Education. It may be one of the regular class teachers or a Special Grading Officer.

**What Grading is Not.**

There is a widespread conception of grading that differs totally from what is intended by the use of the term in this chapter. We refer to the idea that all grading involves adaptation of *questions* to the varied ages of the children and of simplicity and quantity of material in their diverse capacities. This is a part of Grading; but is *not* grading.

Dr. Roads brightly adds certain other things that Grading is not. (*a*) We cannot grade on strictly intellectual Knowledge of the Bible, on account of general ignorance, varying among all

ages. (*b*) Nor can we use Public School Grades. It has not worked well; though in the main it would do so theoretically, *if* all Public School Grading were consistent. It is better than the former plan, and will in time agree with mental development better than it frequently does now. (*c*) Nor again can we follow Age *absolutely,* since it is too mechanical.

Neither will the diminution of the amount of instruction on a given subject meet the requirements of the case. Here, too, the adaptation must be in quality as well as in quantity.

White says that forty years ago elementary text books in the schools were prepared "on the basis of the theory that primary pupils may be taught the same kind of knowledge as the pupils in the higher grades, and by essentially the same methods, the only radical difference between the primary and advanced instruction being in the amount of the knowledge taught, the former covering daily less ground than the latter. The only essential difference between the elementary and higher books in all branches was the fact that the former were thinner than the latter.

**Practical Grading.**

In looking at the studies suggested in each grade, we must first evidently allow for locality, since it is apparent that children in some schools are fully one year in general behind those of other schools in mental ability. This is due sometimes to race, sometimes to locality, as between city and country, sometimes to the condition of the Day Schools. This, of course, affects the order of studies, and instead of a child being able to enter the Grammar School at eight or nine, it does not come in till ten. Thus what often appears to be a dissimilar topic at a certain age will not be, if we stop to justly regard the mind of the child. So a year's difference, one way or the other, is not of much significance. Again, the ages for certain classes of facts are not all definitely established, but only serve approximately as guides. We may safely infer that at *most* not more than two years' difference should be allowed for divergence of opinion as to the position of the main topics for the Grammar School Grades.

In undertaking to grade a school, it must be remembered

that the Day School Grade must be the *main* guide. Make a carefully tabulated list on paper of each child, with address, age, and Day School Grade. *On the average,* it will be found that five per cent. are one grade ahead of their age and five per cent. one grade behind. That is, ninety per cent. will agree, year with grade. In the slum districts of a city, the minimum of five per cent. deficients will mount to fifteen per cent. or even more. In cultured districts, the progressives will rise to about the same proportion, fifteen per cent. Placing the grading strictly upon the standing in Day School does away with dissatisfaction, grumbling, and open rebellion. The "Grading Teacher" or Superintendent is relieved of seeming arbitrariness, for he has no option. The child recognizes its place in Day School, and most naturally falls into the same place in Sunday School, with the added advantage of learning to place the Sunday School and the Day School on the same par at the start. In large schools, each grade is a year; in small schools, two grades combine to form a two-year cycle.

We must accept certain things as essential and necessary, and then proceed to arrange them with due regard to the child's mental fitness and development. In suggesting the following order of studies, we are in agreement absolutely with the majority of the foremost educators of the day.

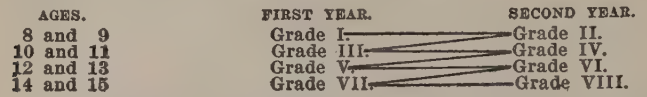
#### How to Grade a Small School.

It is a very simple thing to grade even the smallest Country School so that each child has its distinct grade, year after year, and a definite, progressive, well mapped-out subject-curriculum.

If, for example, we say that there are to be eight grades above the Primary, *i.e.,* running from eight years of age to eighteen, we can give any nomenclature we wish to those grades, the best one being the Public School names for those corresponding ages approximately. The School is too small for sixteen classes, eight each of boys and girls. Half that number would be all it could possibly stand, perhaps even less.

Now manifestly every child, no matter how few the grades, lives through eight years in passing from eight to eighteen. Again, a year or two one way or the other does not make any essential difference in the choice of a subject to be taught. Now,

if we take, for illustration, the eight grades of the Commission Series above the "Beginning Reading" age, number them, say, I, II, III, etc., up to VIII, we can arrange them this way for a two-year course, each year having but four grades taught, and the cycle completing all the eight. We then put the two years (or two grades) of children together, thus:




A child entering the Grammar School at eight takes Grade I., is nine the next year and takes Grade II., is ten the next year and takes Grade III., is eleven the next year and takes Grade IV., etc., right down through the curriculum. There is a definite progression, with larger classes, fewer teachers, and greater adaptability to the small school. Thus the odd grades are all running the first year, and the even ones all the second.

An esential to this scheme is a printed folder leaflet that shows the sequence and biennial arrangement, so that teachers and pupils understandingly enter into the fulfilment of the course.

**The Principles of a Well-Rounded Curriculum.**

The child is a unit. His physical life is manifested through his emotions (heart or feelings), his intellect (head), and his will (doing or acting). No education is complete without due provision for the training of each of these in proper proportion, and with consistent correlation with the so-called secular or Day School studies. As President Butler says, there are but five interrelated lines of education, scientific, literary, political, aesthetic, and religious.

The Old Sunday School education concerned itself mainly with the heart side under which emotions were aroused only. The new education, unless carefully watched, will turn exclusively to the head side, and neglect the heart. Either or both of these phases are incomplete. They are but means to an end. The *end* is Character-building, which is Habit-forming, which in the ultimate analysis depends solely upon will-training, *i.e.*, getting response to emotions, ideals, in doing and living, guided intelligently, step by step, by intellect. Thus in a well-rounded

Curriculum we must in each grade, even in each lesson, take account of (*a*) the Child's Interests, that is the Instincts, which are our only material to train into Habits (*b*) Worship, (*c*) Missions, which train his heart and his life in the realm of Love; (*d*) Memory Work (*e*) the Subject-matter of Instruction (Curriculum), which concerns his intellect; (*f*) Self-activity, by which he learns self-expression in doing; and finally (*g*) Christian Work, the Society to which he will belong at each stage of his education, through which he will practically carry out the Teachings of Christ in Christian Altruism and Service to his fellows in the world.

**Some Standard Curricula.**

## I. THE CURRICULUM OF THE JOINT COMMISSION OF THE GENERAL CONVENTION.

I. Primary Department (Embracing the Kindergarten and ages up to about Eight.)

*Aim.*—To plant in the heart of the child those first truths of Christianity which underlie the Lord's Prayer, the Creed, and the Ten Commandments, viz.: God's love, care, wisdom, power—which form the basis for inculcating obedience and love, and inspiring reverence and worship in the child.

*Material.*—Stories from the Old Testament and from the New Testament; stories from Nature, from daily life, and from the mission field.

*Memory Work.*—Simple poems; selected Bible verses and Hymns; the Lord's Prayer; the 23rd Psalm; simple prayers; grace at meals, and proper devotional forms for home use.

II. Junior Department. (Ages 9-13).

*Aim.*—The moral education of the child, the deepening of his sense of duty to others, the direction of his social relations and activities, and the establishment of moral and religious habits.

*Material.*—The Life of Christ in story; the Christian Year; the Catechism (elementary); the Prayer Book; Old Testament stories (as in the preceding department, but more biographical in form); elementary study of the Life of Christ; missionary history studied in its great characters. These subjects should be

accompanied by the self-activity of the child in map and manual work.

*Spiritual Life.*—The worship of the Church; the adaptation of offices of devotion to the need of the child; the cultivation of private prayer at home and in the Church.

*Memory Work.*—Collects; Canticles; selected Psalms, Hymns and passages of Scripture; suitable selections from other literature.

II. Middle Department. (Ages 13-16).

*Aim.*—The building of a strong, devout, helpful Christian character. This period includes the years in which the largest percentage come to confirmation and personal religious confession, or, on the other hand, take the fatal steps toward evil. Emphasis is to be placed on the personal life, the realization of the principles and teachings of our Lord, His authority as a teacher and an example.

*Material.*—Old Testament History as the moral development of a nation, its type characters, great events, crises; a more advanced study of the Life of Christ, His moral and spiritual teaching; the beginning of the Church; missionary expansion; leaders of Christian history; Church worship; typical forms of Christian and social service.

*Spiritual Life.*—Confirmation and the Holy Communion; private and public worship; prayer for others, for the world, the Church, diocese, the parish; for those newly confirmed, the unconfirmed; for those who are careless, and for the development of personal interest in others.

IV. Senior Department (Ages 17-20).

There should be a clear distinction between the regular Sunday School course and the studies of later years.

A determining point analogous to graduation should be reached.

This period presents the last opportunity most will have for consecutive study, it should therefore cover such subjects as will best fit the pupil for his future as a Christian and a Churchman.

*Aim.*—The determining of Christian character; moral conviction; comprehension of the Divine Origin and Mission of the

Church; responsibility for carrying on the work of Christ.

*Material.*—The Prayer Book; Christian doctrine; Church history; Church polity; missionary work; the Bible studied in sections, by periods, by books, *e.g.*, the Psalter, Messianic prophecies, the teaching of the Lord Jesus, selected Epistles.

*Spiritual Life.*—Emphasis upon the corporate life of the Church; common worship, fellowship, and service.

V. Post-Graduate Department.

(*Either*) *I. Normal Course.*

*Aim.*—The preparation of persons for service as teachers.

*Material.*—The study of child-nature; principles and methods of teaching. Sunday School organization and administration; synthetic study of the Old Testament; the Life of Christ; the history and worship of the Church.

(*or*) *II. Elective Courses.*

*Aim.*—The broadening of Christian knowledge in the individual and the home, leading to deeper interest in the work and worship of the Church, and the cultivation of home and family worship.

*Material.*—Studies in Bible history; the history of the Canon of Scripture; Prayer Book; Liturgies; the social service of Christianity.

## II. THE OFFICIAL CURRICULUM OF THE SUNDAY SCHOOL FEDERATION.

As adopted after Revision and Referendum by the Majority of Diocesan Organizations in Membership with the Federation. Published by Order of the Executive Committee. Outline of the General Curriculum for All Graded Schools of Any Size.

### PRIMARY DEPARTMENT.

(Until 9 years of age.)

*Aim.*—To teach God's power, wisdom, love and care for His children as the ground for inculcating obedience and love, and inspiring reverence and worship, as centering in the Lord's Prayer, the Creed, and the Ten Commandments.

*Material.*—Stories from nature and life. The Old and New Testament. Mission stories.

*Memory Work.*—The Lord's Prayer, the Creed, and the Ten Commandments. Short form of daily prayer. Selections from the Bible, Prayer Book and Hymnal.

JUNIOR DEPARTMENT.

(Ages 9-15.)

*Aim.*—To establish right habits along spiritual, moral and social lines, inculcating regard for law and personal duties, and to develop the practice of private prayer and public worship.

*Material.*—Catechism, Church Year, and Prayer Book. Biographical Study of the Old Testament. Biographical Study of the Life of Christ. Biographical Study of the Apostolic Church. Elements of Christian Faith and Practice. Exposition of the Church Catechism in preparation for Confirmation.

*Memory Work.*—Catechism, selections from the Bible and Prayer Book.

SENIOR DEPARTMENT.

(Ages 15-19.)

*Aim.*—To secure definite recognition of one's Personal Relation to Christ and the building of strong, intelligent Christian Character.

*Material.*—Old Testament History, Advanced Study of the Life of Christ, with emphasis on the Ethical and Religious Teachings and Messianic Character of Jesus. Advanced Study of the Apostolic Church. Old Testament History. History and Use of the Prayer Book.

GRADUATE DEPARTMENT.

(19 and upwards.)

*Electives.*—Church History, English and American, and Modern Missions. General, Diocesan, and Parish Church Organizations and Work. Typical forms of the Christian Social Service. Study of Apostolic Writings. Making of the Bible. Christian Ethics, or a Teacher Training Course.

## III. CURRICULUM OF THE NEW YORK SUNDAY SCHOOL COMMISSION.

This Curriculum is practically the Standard to-day as an all-around curriculum. It follows the same subjects as the offi-

cial curricula of the Joint Commission and of the Sunday School Federation. In fact it was the norm or basis from which these two were compiled, but it also presents in tabular form certain other essential points which must be constantly borne in mind by every teacher in the education of the child. In Chapter XXIX, we have indicated the indebtedness of the Modern Forward Movement in the world of Religious Education to the New York Sunday School Commission in general and to the Rev. Pascal Harrower in particular. The feeling of dissatisfaction and unrest was in the air everywhere in the Sunday Schools of all religious bodies. It required a leader however to voice it: to "seize the psychological moment" and to focus and direct the movement of reaction. Canon Harrower secured the appointment of the New York Commission, and, as Chairman, providentially became that leader. The Curriculum evolved by that Commission was a gradual growth, an evolution, unfolded step by step by the production of a Series of Lesson Manuals, each one a link in the Curriculum. This Curriculum is even yet not complete, further details and grades in contemplation not being supplied with Manuals. They will be inserted as the growth proceeds. It has been so wisely and so pedagogically planned that it is invariably the standard on which *all* other curricula, general and official, or local and parochial, are based. In the first place it is based on the threefold division, the importance of which we have stressed throughout the entire book thus far, the trinity of emotions, intellect, and will; or feeling, thinking, and doing. It provides for the chief interests of the child as emotional starting points; for the aim of the teacher kept constantly before her; for definite memory work on the part of the child; for special means of self-expression in the child's own activity; for Christian living in works of altruism; for the worship of the child in his own spiritual life, and for the study of missions as a mainspring of our religion.

**The Order of Studies.**

This will depend on (*a*) the Subjects considered needful for a thorough Religious Education; (*b*) the size and character of the School, considered as city or country, bright or ignorant children, possible size of classes, number of teachers, etc. Just as the country Day School has to inadequately cover the same

## A GRADED SUNDAY SCHOOL SCHEME ACCORDING TO THE

COMPILED BY THE REV. WM. WALTER SMITH, M.A., M.D., GENERAL SECRETARY OF

| 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|
| GRADE | AGE | CHIEF INTERESTS OF THE CHILD | AIM OF THE TEACHER | CURRICULUM | COURSE-TITLE | TEACHER'S AIDS AND HELPS |
| Kindergarten<br>I.<br>II.<br>III.<br>IV. | 2-6 | Doing, Motion, Concrete, Oneself, Names. | To develop a kind, loving, joyous child, by teaching of God's power, wisdom, love, and care; inculcating obedience, love, reverence, worship, as centering in the Creed, Lord's Prayer, and Ten Commandments. | Wonder Stories of Old Test. and Life of Christ, Nature, God, and His Works. | New two-year S. S. Commission Course. | Pictures, half and one-cent (120 for $1). |
| | | | | | "One Year of Sunday School Lessons for Young Children (Palmer). | Picture Cards, 90c per 100; Penny pictures, 120 for $1. |
| | | | | | "Bible Lessons for Little Beginners" (Cushman Lessons), 2 vols. Above Series. | Pictures, 120 for $1. Cragin's O. T. & N. T. Stories. Pictures as above. |
| Primary<br>I.<br>II.<br>III. | 6-9 | Others, All things seen, heard, felt. Collecting, Concrete. | To educate the Conscience. Obedience, Love, in addition to the above. | The same Material. Biographical after 8th year. | "Love, Life, and Light" (Mabel Wilson). | Picture Cards, 50c per 100. |
| Grammar Junior<br>I.<br>II.<br>III. | 9-12 | Concrete, Collecting, Group work. Games. Reading, Geography, Biography, History, Reality and Facts. | To establish Personal Habits along Moral and Social lines, and Recognition of Law and Duty. | Catechism Text ½ year. | Catechism Illustrated and Explained. | Step Catechism; Meaning of Words; Pictures. The Catechism, Ward or McPherson. |
| | | | | Prayer Book ½ year. | Our Book of Worship. | The Teacher's Prayer Book. Pictures: Smith's History, etc. |
| | | | | Church Year (supl'm'y) | Story of the Christian Year. | Patterson's Chart. |
| | | | | Old Testament Stories. | Old Testament Stories, Vol. I., Pts 1 & 2. | S. S. C. Manuals; Pictures; Maps; Models. |
| | | | | | Old Testament Stories, Vol. II., Pts. 1 & 2. | Ditto above. |
| | | | | Life of Christ. | (1) Junior Life of Christ, Pts. 1 & 2. | S. S. C. Teacher's Manual; Hurlbut's Four Gospels; Stalker's Life of Christ; Pictures, Maps. |
| | | | | Christian Ethics | (2) Teachings of Jesus, Junior Ethics, Pts. 1 & 2. | S. S. C. Manual. |
| | | | | or Apostolic Leaders. | Stories of Christian Leaders. Pts. 1 & 2. | S. S. C. Manual. |
| Grammar Senior or Middle or Intermediate<br>IV.<br>V.<br>VI. | 12-15 | Broader Views. Love of History, the heroic, daring, chivalry. Altruism. Causal relations, proofs, etc. | To present Christ as the Ideal Hero and the O. T. as the Preparation for His coming. | Old Testament History | Old Testament History, Pts. 1 & 2, and Preparation for Christ. Exile. | Temple Primers, Fry. S.S.C. Manual; Maps, etc., Fairweather. |
| | | | | Life of Christ the Messiah. | (3) Senior Life, Messianic, Pts. 1 & 2. | S. S. C. Manual; Butler's How to Study the Life of Christ; Maps, etc.; Constructive Studies (Un. Chicago); S. S. C. Manual. |
| | | | | Apostolic Church. | S. Paul and the Early Church, Pts. 1 & 2. | S. S. C. Manual; Stalker's S. Paul; Maps, etc. |
| High or Senior<br>VII.<br>VIII.<br>IX. | 15-18 | Systems, Philosophy, Constructive Imagination. the Future, Business Prospects, Ideals of Love and Action. | To secure definite recognition of one's personal Relation to Christ, and the building of a strong, intelligent Christian character. "The Call to Come." | Church Doctrine and Catechism proved. | The Doctrines of the Church (Smith, Bradner). | Maclear on the Creed; Yonge on the Creed. |
| | | | | Sr. Teaching of Christ the Messiah. | (4) Teachings of Christ the Messiah, Pts. 1 & 2. | S. S. C. Manual. |
| | | | | Church History. | The History of the Church. The Kingdom Growing (Bradner). | Cutts' Turning Points, etc. Maps; Pictures. Missionary Board's Periodicals. |
| Post-Graduate<br>I.<br>II.<br>III. | 18-21 | Reformations, Politics, Social and Civic values. Altruistic Works | "The Call to Go." Personal work for Christ and His Kingdom. | (Elective.) History of Missions. | General Pamphlets. | |
| | | | | Religious Pedagogy. | Manual on Teacher-Training (Smith). | Books cited in it. |
| | | | | Sociology. | General Pamphlets. | |
| | | | | Methods of Church Work. | | |
| | | | | Making Bible. | Making Bible (Smith). | Books suggested in it. |
| | | | | Epistles. | The Epistles of the N. T. | S. S. C. Manual. |
| | | | | Hymns. | Ageless Hymns (Smith). | Books suggested in it. |
| | | | | Hist. of Prayer Book. | History and Use of P. B. (Smith). See above. | The Teacher's P. B. Daniel on the P. B. |
| Adult Post-Graduate | 21- | All above. Also new interests in Poetry, Art, Music, Nature, Social Feelings. | To deepen the Realization of Han's Value and Obligation to Society. Principles functioning in Doing. | Choice by class from above topics. Intensive study of Epistles, Homiletical Study of the Bible for Devotional Ends. | NOTE—Courses 1, 2, 3, 4, are mutually complementary. No. 2 follows 1 and gives NEW material only. No. 4 in like manner completes No. 3. All four may be used by a school in series, or any of them Each is a complete course in itself. | |

This Chart may be secured from the New York Sunday School Commission, 416 Lafayette Street, New York.

## THREE-FOLD DIVISION—INTELLECT, FEELINGS, AND WILL (DOING.)

THE SUNDAY SCHOOL FEDERATION, SECRETARY OF THE NEW YORK SUNDAY SCHOOL COMMISSION.

| 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 |
|---|---|---|---|---|---|---|---|
| METHOD OF TEACHING | MEMORY WORK | KEY WORD | SELF-ACTIVITY OF CHILD | SOCIETY FOR WORK | WORSHIP OF CHILD | MISSIONS | LECTURES |
| Stories and Illustrations. Concrete, Topical truths, not a System. Imitative Self-activity. Bible and Nature truths correlated with Decalog, Creed, and Lord's Prayer. | Lord's Prayer, Creed, Hymns, Private Daily Prayers, Bible Texts. | Impulse | In Lessons, Hymns, Motion Songs, Movements, Marching, Games, Recitations, Pictures, Sand-table, Blackboard, etc. | Babies' Branch, Font Roll, Birthday, and Missionary Boxes. Junior Auxiliary. | Occasional attendance at part of a Service, with parents. Personal Daily Devotions. | Stereopticon Lectures on Missionary Stories. Simple Prayers for Missions. | Stereopticon Lectures on Missions and Bible and Nature Stories. |
| More Suggestive, with greater Initiative on the part of the pupils. | Psalm 23, Other Pss., Hymns, Decalog, Gloria Tibi, Pt. I. Catechism. | Imitation | The same; but less of bodily movements. More recitative. | Junior Auxiliary. Ministering Children's League Guild of the Holy Child. | Weekly in Ch. at Special Services as above. Private Prayers. | Ditto. | Ditto. |
| Written Answers, Pictures. Note Books. Biographical. At 11, Historical, with Maps, Pictures, Models, Note Bks., Written Work, Bible Clippings. | Hymns, All Canticles, Chants, 15 Collects, Entire Catechism. Bible Passages in longer selections. Psalms, etc. Older Prayers. | Habit | Manual work, written answers, Bible and picture Note Books. Map-making (at 10) in clay, sand, pulp; Map-coloring in crayons, colors, dyes. Models made and drawn. Symbolic drawings, etc. Stereographs. Reports on Principles lived. Social Work. | Older Guild of Holy Child, Jr. G. F. S. Junior Auxiliary. At 12 years, Knights of Sir Galahad. | Older Private Prs. Weekly Public Worship. After 10, required twice a week. Week-day Services. Noonday Prayer for Missions. Children's Eucharist. | Missionary Biographies, with Story Studied and Told: Stereopticon Lectures, Stereographs of Mission Fields. Regular Missy Lessons, Map-making, models, costumes, dressed dolls. Missy. Boxes prepared. Pictures of the Fields. | Lectures on Bible Stories, Child heroes, Missy Biographies. |
| Same as above, with more written Work. Discussion. Secure large personal control of recitation by pupils. | Nicene Creed, Hymns, Collects, Psalms, 1 Cor. 13, Serm. on Mt. Still Older Prayers. Review of Canticles. More P. B. selections. | Moral Crisis | All of above. Add much Altruistic and Social Work, Longer Essays and Biographies, Group or gang (Club) Organization. Reports on work done, etc. | Jr. Auxiliary. Jr. G. F. S. Guilds of S. John and S. Mary. White or Silver Cross Guilds. Jun. Brotherhood of S. Andrew. | All above. Holy Communion Self-examination. Older Prayers. Meditation. Devotional Reading of Bible, etc. | Study of the History of Missions. Longer essays, readings. study of Missy books. Needs of the Fields. Best opportunities for work. Particular Prayers for Missions. | Lectures on Human Physiology and Morals and Health by Physicians. History of Missions and of the growth of the Church. Ch History, Ch. in America, Ill. by Stereopticon, etc |
| Historical and broad. Discussional. Essays. Written Work. Constructive. Club Idea. Self-mangement. | Selections from Bible Passages, esp. S. John, S. Matthew, Rev., and Messianic Prophecies. Introspective Material. | Romance and Ideality | Research work on Special Topics. Class conducted by pupil leaders. Conferences and Discussions, rather than Recitations. | Sr. of all above, Sr. G. F. S., Auxiliary, St. Andrew's, D'ghter's of the King. Guilds of S. Paul and S. Catharine. | All above. Add Worship at Saints' Days. | Intensive Study with Reports. All of above Personal Work and Prayers. Intercessory Services. Missy. Boxes. Conduct of Jun. Auxiliary. | Lectures on Jewish life and customs, History of Israel, of Christ, Apost. Ch., Missions, Making Bible, Discoveries in Bible Lands. |
| More Personal Research Few Questions. Suggestive responsiveness. Pupil-leaders. Pupils plan own work. | Selected Masterpieces from literary gems, Biblical, Secular, Poetical. Optional. | Decision | Same as above. More individual contribution to discussion, research, theses, papers, etc. | Woman's Auxiliary. Bro. S. Andrew, Daughters of the King. Sanctuary Chap., etc. | As above. | Mission Study Classes, Boxes, Work, Prayers, Noontide Prayers, etc. All as above. | Lectures on lives of Martyrs, Saints, Prayer Book History, Social Work, etc., in addition to above subjects. General lectures on Teaching. Use of stereopticon occasional. |
| Same as above. | Optional. | Conservatism. | Same as above. | Same as above. | As above | As above. Greater giving. | As above. |

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general course as the large City School, with multiform adaptations and omissions, so will the Country Sunday School.

**Subjects Suggested in a Curriculum.**

The author recently made an exhaustive study of over sixty Graded Schools, from all over the country. The results indicated that *somewhere* or other in a broad course of Religious Education, the following subjects should enter in if possible, and, as we shall see, in probably about the following order: Bible Stories, Catechism, Christian Year, Outline of Prayer Book, Old Testament Biography, Bible Geography, Life of Christ (Historical), Old Testament History, Christian Doctrine, Character and Teaching of Christ, Life of St. Paul, Church History, Christian Missions, Messianic Prophecy, Making of the Bible, Sunday School Teaching and Methods, Intensive Inductive Study of Epistles and of Revelation, Modern Institutional and Sociological Movements, Liturgies and Hymnology, Evidences of Religion.

**Detailed Analysis of Each Grade in a Curriculum.**

The Kindergarten and Primary Schools. Commencing at the Kindergarten and Primary Schools, there should be rather a sharp line of separation drawn at five-and-a-half or six years of age, putting none under the former age in the Primary School proper. The Primary School itself would then include from six (or thereabouts) up to the reading age, usually eight or eight-and-a-half. Do *not* call either school "Infants." No one is an "infant" over one year old. A baby name yields baby work.

The system should be based upon two principles. (*a*) That very small children can appreciate only the *concrete*, and have no proper conception of either *time* or *space*. Naturally they cannot, for both of these realizations are only possible through actual experience, and the child's experience up to this period is but limited! Hence, on the one hand, Bible Stories are best suited to the ability of such minds; and, in the second place, the order of these stories is best *not* chronological but topical, according to subject and moral, making each story a concrete and graphic whole, a polished mosaic as it were, ready finished,

to be fitted into the complete historical scheme as it is presented at a later age.

All educators agree that the appreciation of a "system" involves abstract elements, such as relationships, cause and effect, chronology, space, etc. Then a "system" is unpedagogical for instruction, prior to adolescence, when reflection and casual relations are developed. The individual truths of a system, concrete and topical, can be taught very early, in the Kindergarten and Primary Age. They are parts of the great system of Truth. Each can be taught in detail, and as such will be complete in itself. Later on, they will be welded into the general "system" of which they form a part.

Such stories, well taught, particularly in this period, when memory is vital, strong and retentive, are almost never forgotten. They form a groundwork for future grasp of the general History of the Bible.

(*b*) It is agreed to-day by the best artists in educational circles, that very young children *can* appreciate detailed pictures, such as half-tones, electrotypes, etc., and do not care for inartistic and crude outline representations. The artistic sense is closely akin to the religious instinct, and it can and should be deeply awakened at an early period in childhood.

Therefore it is felt by many that such outline devices as dotted-line cards for sewing, pricking pin-holes in, coloring with crayons or paints, though excellent so far as they go, are not the *best* that can be used. But manifestly something *should* be supplied in addition to the description of the Bible Story and the illustrations of it in colored chalks on the blackboard, both of which are essential.

There are two more factors, without which the child cannot have a full appreciation of the lesson, nor the teacher have done the best work.

First, we must give the child, concrete as he is, a *vivid mental picture* of the subject, something he can comprehend and visualize. More and more to-day we are becoming a visualizing people. More and more we depend upon pictures and illustrations in our current reading to convey to us, adults even as we are, the rapid and proper conception of the whole subject in hand. Give the child, therefore, a picture. Use pictures

right through, even up to and including Bible Class work. Give several representations of the same subject, that an erroneous conception may be prevented by the realization at the outset that all of such illustrations are but human ideals, human imaginings, of the noblest possible truth embodied in a Story that appeals to every age and race.

Second, we must provide for *the child's self-activity,* his own self-expression and the doing side, his share in the lesson undertaken. Give him something active and practical to do. It will color the whole lesson, because it is the share that he contributes to the work. Teach the lesson verbally, using large wall pictures, blackboard drawings, and models, if the last be applicable to the subject. Then give out a penny or half-cent picture bearing upon the topic, one to each child. Provide each child with a Picture Mounting Note Book. Better let him buy the book himself, thus providing wisely for the value of ownership, which is a most fruitful instinct in arousing interest, and let the school supply the pictures. The cost of the pictures, even for a large school, is money well expended. Large one-cent pictures are better than half-cent, which are too small for the best appreciation at that age. In a large city school, in a congested portion of New York, where, as a school of very many years' standing, there seemed under no circumstances much chance of an increase, the number of pupils under the interest of ownership and collecting and picturing (a powerful trinity) aroused, grew from 75 children to over 225 in less than five months. The pictures are gummed in by the children, during five minutes allowed each session for manual work, using little gummed stickers, flavored with wintergreen, purchased at fifteen cents per thousand from Dennison (No. a 24). There is no mucilage nor dirt in the operation. Thus a Picture Bible is provided, through which the child is taught not only the lesson but religious art; and the parents are interested in the study of God's Word by seeing the book taken home each week, and thus directly aligned with the work the Sunday School is endeavoring to do.

The pictures are tabulated by kinds and makers in the Picture Handbook (S. S. Commission, 10 cts. postpaid), and we

would urge the reader to carefully study the remarks there regarding the choice and use of pictures in the graded school.

### THE MAIN SCHOOL.

*Grammar School.—Junior and Intermediate Departments.*

This corresponds to the Grammar School in secular education, and it is often best called by that name. It will embrace children from the reading age to Confirmation or beyond, say fourteen or fifteen years old. The best method, as suggested, is the Heuristic or Source Method, so potent and so popular to-day. This demands actual recourse to the original sources of information and instruction, *i.e.,* the Bible, the Prayer Book, Church History, etc., as the original source of study, the nearest we can get to the sources. It means putting the Bible, Prayer Book, etc., tangibly into the hands of the children for reference and individual home study, both in the Sunday School hour and in the home preparation of the lessons. The answers to certain questions are looked up and studied at home, and the results brought into class, written down as answers, in the form of full statements, either in the Lesson Manuals themselves, or in special Note Books (often picture mounting books), or on separate Sheets of Paper, according to local direction. In many cases, an additional set of questions with each lesson, designated to be discussed in class, provides for the fundamental principle of modern education, that the class hour should not be a dead, dull, dry recitation, the reproduction in class of old material, prepared at home; but the study of the subject from a new view-point, the impartation of new and helpful material, the practical functioning of the lesson in the lives and interests of the pupils. Thus something will be missed if the child remains absent from school. In the old recitation way, nothing is missed. The child merely comes to class to show up results, to prove that he has studied and understands the lesson.

*Grade I.—Grammar School.* (About 8 or 9 years old.)

Catechism, Prayer Book, Church Year.

In this grade, it is suggested that no sudden break in method be introduced from that in use in the Primary School, from which the children have just come; and yet that the prin-

ciples of the Grammar School be fully included. Therefore pictures should be retained, and the reader is urged to study the regular Picture-Grading Principles. But Written Work with Question-and-Answer Research Methods are now to be added.

There are three subjects that a child of this first grade ought to become acquainted with, in outline at least.

(*a*) The Text of the Catechism, because it is the very best memoriter age of the whole child life. What is learned now is practically never forgotten. It may not be fully understood; but the ease with which it is learned by heart more than compensates. Moreover, the child loves this memory work now, fully as much as it dislikes it later. In a higher grade, at the time of Confirmation, Christian Doctrine, with Thought Questions, deeper and abstract, is taken up, and the meaning of what is now committed to memory learned. That it has some deeper and satisfactory explanation, the child will assume. A simple statement of the Faith—the fact *that,* drawn out by Fact Questions, is all-sufficient at this early period. With the Illustrated Text Book on the Catechism used in conjunction with the *Step Catechism,* divided into parts for certificating, this study is delightful, even at this age. This is readily accomplished in a *one-half-year course.*

(*b*) Some Knowledge of How to Use the Prayer Book. We ought to build up Habits of Living at the earliest age. All our teaching is useless unless it functions, that is, results in living out the teaching. Just as in Kindergarten and Primary Schools, we make our teaching about the Loving God *vital* to the child, by providing him with Prayer Cards and so building up Prayer Habits we have talked about, so here we require the child to attend Public Worship at least once a week, not as compulsory Church, but as a training in the Services. But to attend either intelligently or enjoyably, he must know how to use the Prayer Book. So while we spend one-half a year on the Catechism, which is an abundant period, if we teach it rightly, with the use of the Step Method, we devote the second half-year to the study of the Prayer Book, in the *use of* Morning Prayer, Evening Prayer, Litany, Holy Communion, Infant Baptism, etc., the Services the child will attend and use. The His-

tory and Details of the Prayer Book ought to be postponed to adolescence.

(*c*) Some Knowledge of the Christian Year. This should come now for three reasons. First, the great hindrance to a proper series of lesson manuals in the past was the distortion of any Course by a desire to conform its teaching to the Church Year. Now no course, even one on the Life of Christ, can be mapped out in due proportion, if we follow the brief Church Year. The consequence is that even adults have no conception whatever of the Life of Christ Historically, in any real sequence of Ministry or Events. The Church Year was never intended for Sunday School Lesson Courses, but for the Public Services. It needs to be taught, however, for a clear appreciation of the Services. Teach it, in connection with the Catechism and Prayer Book, every Sunday through the Course, devoting five minutes thereto, using the Deaconess Patterson Chart, Pictures of Events and Saints, the Coloration of the Day or Season, and the Rhyme of the Christian Year. A good plan for a brief and interesting lesson is to mount up a series of large cards (22x28 inches) with all the penny pictures on that subject (say Christmas or S. Thomas), adding a strip of colored ribbon to the card for the coloration of the day, and keep the series on hand in the library, to be loaned out as required each Sunday. With the Patterson Chart, this makes a most vivid and interesting Course.

*Grades II. and III.—Grammar School.* (About 9 or 10 to 11 or 12 years old.)

Old Testament Stories.

Some schools are able to combine the study of Grade I. with direct Bible Work, and begin the First Grade of the Main School with Old Testament Stories, which we have herein put as Grade II., and made a combination lesson each Sunday, dividing the time between Old Testament Stories and the Catechism, Prayer Book, and Church Year. There is no objection to this plan, either practically or pedagogically, *provided* neither subject be neglected and the hour be sufficiently long for uninterrupted study and teaching, to permit a proper time being allotted to each. The only danger seems to be the neglect or per-

functory teaching of the Catechism, etc., which, as foundation principles, is too significant to be set aside to secondary place.

The First Year of Old Testament Stories, as arranged by the Commission Series, is designed to be used thus: The Story is *told* by the Teacher one Sunday, studied and looked up in the Bible by the children during the week, and *re-told,* under the questions assigned in the books, *by the children* the following Sunday. This is talked about and illustrated with Pictures in the Mounting Books (see Chapter on Picture Mounting Books). The *New* or Advanced Story is then told and the lesson for the next week assigned. This never takes more than twenty minutes. In most schools ample time is left in which to treat the Lessons on the Catechism and the Prayer Book in the same way, telling, not writing, save with extra bright pupils, or toward the *end* of the first year in the Course. In the Second Year of the Old Testament Story Course all the Home Work is to be *written.* Teachers should in *all* cases always read over the Directions to Teachers in all the Courses before beginning to prepare the first lesson, for no two courses are to be taught quite alike, and the right method of teaching any course is absolutely essential to its success.

If such a combination be made, however, this Grade becomes Grade I., and all the other courses move back one grade.

*Grade IV.—Grammar School.* (About 11 or 12 years old.)

Life of Jesus Christ. A Junior and Concrete Course.

Note on Map Work from this grade on.

Beginning with this grade, or even at the age of ten in the previous grade, maps are imperative to successful teaching. There should be three series of maps, almost constantly in use from this age forward in all the grades, right through the so-called Bible Classes.

(1) Small class maps, showing the physical contour of the Holy Land and the Roman Empire, since much of the History of the Chosen People was conditioned directly by their environment.

(2) Many small outline maps, in which the pupils may insert cities, rivers, journeys, etc., both enabling them to locate

properly and permanently, and providing for interest and self-activity and comparison.

(3) A good set of the best descriptive and historical maps obtainable. These should be for wall use, not too large, with not too many and confusing names and drawings; clear, accurate, and distinct. There is a great room for study and judgment in the selection of such maps. Some of the cheapest are the best, while the most costly are the most inaccurate, it chances. Such wide strides have been made through recent surveys and discoveries, that out of the many hundreds of maps now on the market, no one firm has all maps of a series up-to-date, and a combination is the only satisfactory method. It is better to have many small, clear maps scattered through each room than a few large and expensive ones. Five maps of St. Paul's journeys, for example, hung low down where children can study them at finger-end, costing $1.00 each, are infinitely more resultful than one $5.00 map hung high and out of clear range.

This subject is carefully treated in the chapter on Graded Map Work

*Grade V.—Grammar School.* (About 12 or 13 years old.)

Junior Teachings of Christ or Apostolic Leaders.

In some schools this grade is omitted, and the scholars pass on to Grade VI. on Old Testament History. When this grade is used, it should be set in this place. There is a choice offered of either one or two courses; one is a splendid, concrete course on Christian Ethics for Younger Children, the Teachings of Christ, based on the preceding one of His Divine Life, but containing no subjects that were incorporated in that course; or the second course, on the Stories of Early Christian Leaders of the Apostolic Church, SS. Stephen, Peter, John, Philip, and Paul. Some schools take up both courses, and move the Old Testament History Course one year further on still.

*Grade VI.—Grammar School.* (About 13 or 14 years old.)

Old Testament History.

Now is the age when the Historical Appreciation is well developed, and the Concrete Stories of the Old Testament, studied without special regard to chronology and historic setting in the early grades, can be welded together into a bright

and vivid outline course on Old Testament History. We therefore take this subject up now. If Grade V. be omitted, this grade can then be moved back to the age of 12, and Grade VII., on the Life of Christ the Messiah, can well come at the Confirmation Age, when, as Stanley Hall says, "Christ comes with special force and attraction in this age of adolescence." If Grade I. be combined with Grades II. and III., the same result will be obtained, while if Grade V. be omitted also, this entire Grade VI. goes back *two years.*

*Grade VII.—Grammar School.* (About 13 or 14 years old.)

Life of Christ as the Messiah.

After an appreciation of the Preparation of the World for the Coming of God's Son, Jesus Christ, our Lord, most naturally comes the Study of the Divine Christ *as the Messiah,* fulfilling all Prophecy. So we take up this subject, with deeper Thought-Questions, as contrasted with the simpler, concrete Fact-Questions that characterize the Study of His Life in the earlier Grade. As in the former Grades, Picture and Map Work ought to be prominent. Picture Biographies, written up in Note Books, with drawings, maps, and longer essays, with certainly some original research work, ought to be main features in these classes, if really productive work be expected.

*Grade VIII.—Grammar School.* (About 14 or 15 years old.)

Teachings of Christ, the Messiah, or Christian Doctrine.

Here is where the Confirmation Instruction usually begins, or earlier, if one or more of the preceding grades be omitted. It is felt, however, by a growing number in the Church, that our Religious Schools owe it to the youth they take in hand to educate them fully for their complete spiritual environment. *Every* scholar therefore ought to have a thorough course in Church Doctrine and Teachings, and not alone the selected few of the Confirmation Class. Hence a course of Church Doctrine is inserted at this point. This is the age of doubt—of intellectual storm and stress, of settling one's own faith and religion. It is seen in the deeper abstract, philosophical thought-questions that now creep out; in the reading of infidel books, not because they attract, but because they seem to answer the surging questions of doubt, and give an answer to the active reason. State-

ments now are not taken for granted. Reason demands proof. Facts are carefully weighed. A reason for the faith is demanded, and should be given, fearlessly, candidly, fruitfully.

Hence this Doctrine Course should be intellectual, progressive, fearless, and thorough—going on the source method directly to the Catechism, Prayer Book, and Bible, giving a complete review of the Faith once delivered to the Saints, taking up both Church and Christian Evidences, establishing a firm foundation which doubt and darkness can never overthrow. The Confirmation Class then would be applied doctrine as it were.

Should it be that a school decides not to supply a Doctrine Course, the class may pass directly on to any of the several advanced Bible or Senior Courses, of which the following grades supply a goodly number.

Note Books should always be used at this age, and abundant notes taken, on research work.

HIGH SCHOOL.

*Grade I.—High School.* (About 15 or 16 years old.)

The History of the Founding of the Christian Church in Apostolic Days

appeals with significant force to the adolescent youth or maiden. It should be thoroughly considered now, with plenty of Note Work, Map-Drawing, etc.

*Grade II.—High School.* (About 16 to 17 years old.)

Church History and Christian Missions.

Recommended Books.

These are important, and really should not be left until so late; but there seems no opportunity to get these subjects in, in detailed study, until now, in the crowded years previously mapped out. This is, moreover, the age when the perspective and principles of History are best appreciated. Of course, it is needless to state that it is presupposed that Missions, in their Biographical and Inspirational Phases, are constantly being presented in the schools, both in the regular classes and in the Kindergarten and Primary Classes. Note carefully the place and work of Missions in the Tabular Curriculum. It is only

the History, in its more technical bearing, that comes under our particular consideration now.

*Grade III.—High School.* (About 17 or 18 years old.)

Principles of Teaching.

It is now time that scholars should be preparing to go out from the school as teachers, and to pass on to others the knowledge that they have already acquired. Just as every scholar has taken a course in Christian Doctrine, and as every graduate of our modern college has taken a course in the Principles of Teaching, because it is recognized that everyone ought to know how to teach, for everyone will be a teacher, if not in school, then at home with one's own children, so ought each graduate of the Sunday School to take a course on the Pedagogics of Education, Child Study, Human Nature, and How to Teach, no matter whether or no he intends to teach the Sunday School classes. He probably would teach so soon as he felt prepared to do so. Thus the lamentable dearth and practical inexperience of our teaching staff would speedily be overcome.

THE POST-GRADUATE SCHOOL.

While all have taken the course on Education, yet not all may, nor probably will, become teachers at once. They should be encouraged to remain in the school, in the highest department, which might then, perhaps, be called the Post-Graduate School. Here important subjects yet remain to be considered. The longer we can hold young men and women in the atmosphere of research, inquiry, and study, the attitude that hungers to remain throughout life a seeker after truth, the better it will be for the world and education.

*Grade I.—Post-Graduate School.* (About 18 or 19 years old.)

The Epistles of the New Testament, or The Prophets of the Old Testament.

The only vital subjects that have been left out in our Under-Graduate Course have been the Epistles of the New Testament, and the Old Testament Prophets. Without some knowledge of these writings, no student is quite "well-educated." Possibly some survey of the non-Christian or Heathen Religions and

their relation to Christianity might also well be considered after this.

*Grade II.—Post Graduate School.* (About 19 or 20 years old.)

Methods of Church Work.

This should embrace all our distinctive Church Organizations for general Home, Foreign, and Diocesan Mission Work, preparing the scholars to intelligently enter the various Societies with which most working Parishes are equipped. Strictly speaking, the proper way would be for the entire Sunday School to be the Young People's Society, with each organization, separate to an extent in its aims, its part of the machinery of the Sunday School at Work, carrying out in practice the principles it spends sessions in discussing. Everyone a member of the Sunday School ought to be a member of some one or more of the Societies, and not the meagre few. The divorcement of the Societies from the active organization of the Sunday School is largely to blame for this estrangement between principles and practice. Each person and each class should have material and spiritual altruistic work to do for God. If a General Society does not exist, form a local one.

*Grade III.—Post Graduate School.* (About 20 or 21 years old.)

Modern Missions.

After a brief review of the Organizations of the Church, doing Missionary Work of varied phases, it would be well to take up more definitely the study of the Rise and Spread of Modern Missions.

*Grade IV.—Post Graduate School.* (About 21 or 22 years old.)

Sociology.

A finishing touch is yet needed in order that the child of God may be thoroughly furnished to every good work, and that is a glance at Modern Movements, Institutional and Sociological.

*Grade V.—Post Graduate School.* (About 22 or 23 years old.)

History of the Prayer Book.

If, perchance, the subject of the Prayer Book has not been covered sufficiently, either in the study of Grade I., Grammar

School, or in short Supplementary or Summer Course, and if "the thirst for knowledge" has been instilled enough that the students are held effectively until this age, a delightful Adult Course will be the Rationale and History and Use of the Prayer Book.

**The Best Practical Way to Set About Grading.**

Many so-called graded schools fail in a few months and sometimes throw out the graded system as the result, because neither officers, teachers, pupils, nor parents understand what they are doing, or what the graded system is, or what part they play in the curriculum of the school. Printer's ink here is money well expended and the suggestions given below are those that all practical experience has proved to be the very best.

Grading should be done by Day School Grades, which show the ability of the pupils to handle the material of Education, rather than by Ages or Height, as is often the case.

Make a List first of all pupils, arranged alphabetically, by name. Indicate age, address, and Day School Grade. Arrange in Classes by the Day School Standing, all third grades together (*i. e.,* about 8 years old); all fourth grades, etc. If the school be too small for single grades of separated boys and girls, either place boys and girls together, or combine the two adjoining grades in one class, thus the third and fourths together, making a two-year Course for that Class, one year in the topic that would naturally come for the third grade and the second year in that set forth for the fourth grade. In this way, the complete Curriculum is covered with but half the number of classes.

Then next, do not fail to use a little Printer's Ink. Most schools fail right here. After a year the teachers and pupils become discouraged and want all one subject. Or Miss Jones wants to teach the "interesting book Miss Brown has," and sees no reason why her class may not have it. It is because the Teachers and Pupils do not know what the system is, do not grasp the Curriculum, do not see what wheel each one is in the general machinery.

Therefore issue a little folder like the sample below. Print an abundance of them. Circulate them freely. Give one to every scholar, every parent, every teacher. Sow them broadcast in the

town. It is good and conservative advertising. Dozens of denominational children will flock in, being brought, oft-times, by the parents themselves, because they admire a systematic and pedagogical school. It works well every time. Here is the sample.

Page 1.

The
Graded Sunday School
of
Christ Church,
Bloomfield,
N. Y.
Our Ideals.

*Every* Scholar present *Every Sunday.*
*Every* Scholar present ON TIME.
*Every* Scholar Saying Private Prayers at Home, Morning and Evening.
*Every* Parent Helping the School in the Home Work.

Pages 2 and 3.

Our Graded Curriculum.

*The Kindergarten School* (to 6 years).
Stories from the Old Testament, New Testament, and Nature.
*The Primary School* (to Third Grade Day School).
Similar stories with older treatment.
*The Grammar School.*
Class of 1918.
Catechism, Christian Year, Use of Prayer Book, Old Testament Stories.
Class of 1917.
Old Testament Stories Completed.
Class of 1916.
Junior Historical Life of Christ.
Class of 1915.
Teachings of Christ (Ethics) or, Early Christian Leaders.
*The High School.*
Class of 1914.
Old Testament History as the Preparation for the Messiah.

Class of 1913.

Life of Christ the Messiah.

Class of 1912.

The Teachings of Christ the Messiah or Christian Doctrine.

Class of 1911.

The History of the Apostolic Church.

Class of 1910.

Church History.

Class of 1909.

The Epistles and their Writers.

*The Post-Graduate School.*

Normal and Bible Classes.

Elective Subjects.

Page 4.

The Roll of the Teachers in Our School.

(Here follows the list of Teachers and their Addresses, that parents of the scholars may communicate with them, if necessary.)

The plan of putting "Class of," etc. is far better psychologically than Class I., Class II. etc., or even than Class A, Class B, etc. The moral effect on the pupils is to keep them banded together as a Class unit and to hold them in the School until the graduating point. They do not drop out so readily in this way. Some Schools prefer not to commence "Class of" nomenclature until adolescence (say 12 or 13 years old), using "Grade I," etc., earlier, with the idea in mind that young children may be discouraged by looking too far ahead.

*Other Details.* There will follow special chapters towards the end of this book on Manual Work in the Grades, and under the Business End of the Sunday School will be considered practical suggestions for developing the Private Prayer life of the children.

NOTE:—The Organization of the School is considered in Chap. XXV.

**Teaching Versus Training.**

Trumbull remarks: "It has been said that the essence of teaching is causing another to know. It may similarly be said

that the essence of training is causing another to do. Teaching gives knowledge. Training gives skill. Teaching fills the mind. Training shapes the habits. Teaching brings to the child that which he did not have before. Training enables a child to make use of that which is already his possession. We teach a child the meaning of words. We train a child in speaking and walking. We teach him the truths which we have learned for ourselves. We train him in habits of study, that he may be able to learn other truths for himself. Training and teaching must go on together in the wise up-bringing of any and every child. The one will fail of its own best end if it be not accompanied by the other. He who knows how to teach a child, is not competent for the oversight of a child's education unless he knows how to train a child.

"Training is a possibility long before teaching is. Before a child is old enough to know what is said to it, it is capable of feeling, and of conforming to, or of resisting, the pressure of efforts for its training. A very young child can be trained to cry for what it wants, or to keep quiet, as a means of securing it. And, as a matter of fact, the training of children is begun much earlier than their teaching. Many a child is well started in its life-training by the time it is six weeks old, even though its elementary teaching is not attempted until months after that.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is the best practical system of grading? Why?
2. What subjects would you suggest for study in *your* School? Why not others? Why just that list?
3. How could you improve your Kindergarten and Primary Departments?
4. What studies and methods come best in the ages from 8 to 12, or thereabouts?
5. What special lines should be left until Adolescence has been well advanced? Why?

# PART VI.

## The Class

The *How* of Teaching

# CHAPTER XIV.

## ORDER.

SUGGESTED READINGS.

**Order:**

How to Keep Order. *Hughes.*
The Foundation of Education. *Seeley.* pp. 63*ff.*
The Mind of a Child. *Richmond.*
The Art of Teaching. *Fitch.* pp. 107-140.
Churchman's Manual. *Butler.* p. 69.
My Pedagogic Creed. *Dewey.* pp. 4, 5, 13.
Training of the Twig. *Drawbridge.* pp. 48, 159, 163, 169.

**What is Order?**

"Order is Heaven's first law," and it is certainly also the first law of the Class. Without Order, no good teaching can be secured. Many of the suggestions given in other chapters, such as size of class, readiness and personality of the teacher, method of teaching, illustrating, questioning, etc., affect Order. James H. Hughes, Inspector of the Toronto Schools, has written a helpful brochure upon this subject. He defines good Order as "the conscious recognition of law, and a coöperative submission to constituted authority. It places no restraint on those who are well disposed. Law is perfect liberty to those who do right. Good order does not mean merely freedom from disorder. It is positive, not negative. Order is work systematized." Our evil tendencies and our weaknesses serve to lead us away from Order and Duty.

"A teacher who fails to keep Order fails in one of the very highest duties. The grandest aim of all educational, ennobling, and Christianizing agencies is to bring the whole human race into conscious, intelligent, and coöperative obedience to the Divine Law-giver." The Sunday School Class is one of the very agencies of the most use in training and educating this habit of Order. Thus it is not only for the sake of the Teacher, nor yet

for the sake of the individual Lesson to be taught, that Order must be maintained; but for the general good of the child. Thus training in Order is just as truly educative as is Teaching.

Hughes defines Order thus:—"Order is the condition resulting from an exact performance of duty in the right way and at the right time." Adding, "Order includes a great deal more than the condition of the pupils and their relationship to their work. An orderly school is one in which there is a special place for everything, and in which everything—maps, apparatus, movable furniture, etc.,—is kept in place. In such a school, the books of the pupils are arranged in proper order in their desks, and there are no scraps of paper, or other rubbish, on the floor."

Practically speaking, Order is minding your own business and helping others to mind theirs. According to Mr. Gilbert: "Conduct rests upon two classes of motives which in most of us are so inextricably mixed that we cannot distinguish one from the other. One is convention and the other the inner law of right based upon reason.

"Every phase of life, every social institution, must of necessity have its own rules of conduct. These rules are usually crystallized into conventions. People who are associated in any definite enterprise, or for any purpose, for a length of time, naturally discover what kind of conduct best makes for the ends of the association, and out of this recognition ultimately grows a set of rules or conventions, sometimes formulated and sometimes not formulated, which govern the members of the association. In a sense they enforce themselves. Those who violate them interfere with the success of the organization and are compelled either to leave or to conform to its regulations.

"Such conventions not only rest upon sound principles, but they are absolutely necessary to the smooth running of the world's machinery.

"The man who steals does wrong, of course. He interferes with his neighbor's rights; but the man, who, by bad manners, disturbes an audience in a church or lecture-room or theatre, passengers in a street car, or pedestrians upon a side-walk, or students in school, also does wrong. He interferes with the right of others to the pursuit of happiness and to that peace of mind which is necessary to the accomplishment of the best work.

This is the moral basis for moral conventions and for all those regulations which, whether written or unwritten—more commonly the latter—are universally recognized as guides in the intercourse of human beings. In all cases their value is tested by their fitness.

"In schools that are really disorderly the trouble is usually to be found in one or more of three common conditions: the character of the teacher, which may be positively bad, merely weak and unimpressive, or ultra-sentimental; the character of the work required, which may be either upon a low plane or so presented to the children that they fail to see the good in it and to realize its worth; the enforcement of conventions resting upon no sound moral principle. The last mentioned has already been sufficiently considered.

"Natural tendency prompts children to seek to subvert the will of the martinet disciplinarian; openly if they dare, by deception if they do not. Rigidly enforced rules without an evident worthy reason behind them are fatal to character in those who are subject to them. A teacher should be very slow in making rules and should always ask, before promulgating one, 'Is it absolutely necessary to the well-being of this society?'"

Mr. Gilbert continues to say: "I desire to call attention to one corollary of what has already been said regarding moral training. The use of secondary ends as motives to conduct is always to be restricted to an immediate and pressing emergency. It should never be a continuous part of the school discipline. By secondary ends in school I mean prizes, marks, and punishment. The reasons are not far to seek. They concern however, the whole field of ideals. The trouble with the world in so far as it is wrong is, of course, that people are pursuing wrong ends, commonly minor or secondary ends, under the mistaken notion that they are primary. People chase wealth, social position, and political power for themselves and so enter upon an endless pursuit and are never happy. These objects pursued are elusive because they are not real; they are means to ends and are not properly ends at all, or are merely secondary ends. We do right to wonder at the perversity of humanity in thus following unworthy ends when we see that in most schools secondary ends are held before children until their pursuit becomes habitual.

How can we expect children who have been taught to study for marks or prizes or to avoid punishment, instead of pursuing, with a live interest, knowledge itself, to acquire a love for truth? How can we expect children, when they grow up, to pursue social service through the use of available means instead of pursuing these means as if they were the ends themselves?"

**The Difference Between Securing and Maintaining Order.**

These are two very different operations and must be carried on in diverse ways. It is not possible for a teacher taking charge of a class to secure Order at once by the same measures that will be used a little later to maintain it. The teacher should have the sympathy of each member in the class, and however much discipline may be used, this bond of sympathy should ever exist. Rules should be few; but those rules should be absolutely respected and obeyed. Looseness, laxness, and freedom are both bad for the pupils and destructive of confidence in the teacher. Firmness is admired by the scholars, while weakness and wavering are despised.

**Securing Order.**

*Begin on Time.* This will depend to a large extent upon the conduct of the school and the business method of the superintendent. As Dr. Butler says: "The orderly officer begins on time, and ends on time, exactly on time, knowing that nobody else will be on time if he is not. 'But the organist has not arrived,' or 'the choirmaster is absent.' Well, what of it? Shall we allow one disorderly man to ruin the order of fifty or three hundred pupils? When the tardy officer arrives and finds the School in session, he will need no other rebuke. Begin on time. Not by banging the bell, or crying 'Silence.' If the School does not immediately obey the first tap of the bell, and you have been superintendent for two months, blame yourself, not the School. The worst thing to do is to keep banging the bell, or to tell the organist to turn on the full organ. I heard of an officer who banged his bell eighteen times; but his noise did not produce silence; it never does."

*Nip Disorder in the Bud.* Secure Order as soon as you enter the class. Do not wait for ten minutes or even five. Drawbridge urges: "Be quite determined and definite in your own

mind as to what to allow and what to forbid. Make it equally clear to the class exactly what they may and may not do. When any boy seems inclined to overstep the bounds you have drawn, nip the tendency to insubordination in the bud, before the culprit is conscious of his tendency and before the others have noticed anything amiss. Peace at any price is sure to end in war; and to leave an undefined boundary between the lawful and the unlawful will have the same effect.

"It is necessary to keep one's eye free to wander over the class, and to check by a glance any disorder. It is, consequently, fatal to use voluminous notes, or to turn one's mind's eye inward, upon the next point of the lesson, instead of outward, on the faces of the class. This means that the lesson must be very well prepared. Every boy glances at the teacher's face before he misbehaves. He looks to see, first, if he is observed, and secondly, whether the teacher is likely to interfere."

*Be Even-handed,* ever the same in expecting and securing order. Again quoting Drawbridge: "The teacher must be equal and constant in his correction of disorder. He must not be fickle. If what enrages him one day amuses him the next, or if he smiles at one boy's attempt at wit, and quells another boy's efforts to be humorous, he can hardly blame the class if they accuse him of partiality, injustice, and unreasonableness. The teacher's moods may vary, so too may the quality of the jokes made by different boys, but the class do not study the reasons for the teacher's apparent inconsistencies. Some teachers are magisterial one day and over-familiar the next, and the third day complain of disorder in the class. Similarly, a parent will smile appreciatively at her child's naughtiness or rudeness, and laughingly quote the rude speech, in the hearing of the child, one day, and beat the child for the same behavior the next day. The natural result is that she is accused of injustice, and inevitably breeds fierce rebellion in the heart of her young critic. It is doubtless very easy to blame children for their unruliness, but it is more profitable to take some pains to learn how to rule. Insubordination on the part of the pupil implies ignorance of the art of government on the part of the teacher."

*Be orderly yourself.* Drawbridge says: "Set a good example. If we set at nought school rules, or fail to answer at once to

school signals, we cannot be surprised if our pupils do the same, and also disobey us, personally.

"Then, again, self-control in the teacher influences his pupils to curb their unruly desires. He who has learned how to obey can teach what he has himself learned; and only the practice of self-restraint can enable one to inculcate that virtue in others."

*"Be cheerful and good-humored,* and put the class in a good humour," says Drawbridge. Frequently a joke has averted a riot. Not a display of force and anger, but the exercise of tact and sympathy, is what is needed. The management of a restive class, and the control of a fresh horse, have many points of resemblance. In each case a gentle woman's hand can often achieve what no display of force and violence would ever accomplish. The latter may drive in the symptoms of unrest and disorder, the former alone can win over the spirit and the will, and secure the desired disposition. Children prefer order, if they are managed with patience, knowledge, and tact, but if the (restive horse, or) child once gets out of hand, it is very difficult to undo the mischief which has resulted from one's weakness.

*Appeal to the best motives of your pupils,* and trust to their higher instincts. Drawbridge says with regard to this: "In one of our great manufacturing cities, the police frequently had to call in the aid of a vicar to quell disorders in the slums. When force had failed, the police turned to the parson for the exercise of his influence. This effeminate and mild-mannered ecclesiastic appeared upon the scene of disorder, not only as a man of God, but also as a well-tried friend, whose disinterested and self-sacrificing labours for the people carried more weight than the respect due to his office. Moreover he knew each man's home, and consequently was in a position to appeal to that side of each individual which was most susceptible of influence. The teacher should adopt the same methods. Love the children, and thus win their affection. Deserve respect, and thus secure it. Know each child individually, and also his home life. It is worth while to have the home influence of every child on one's side."

Of course, each pupil requires its own individual and per-

sonal kind of management. It is wise to appeal to the heart of the one, to the sense of right of another, to the love of order in a third, to the religious feelings of a fourth, and to the sense of shame in a fifth. Love, sympathy, tact, patience, knowledge, all are necessary.

*Expect to be obeyed*—"They can conquer who believe they can." If you have no confidence in yourself, do not make a parade of your weakness before the class.

The following anecdote will illustrate this most important consideration: At a clerical meeting, a very aged clergyman told a story of his early childhood. He said, "The gardener once accused me, to my mother, of having done something wrong. My mother looked me in the face and said to my accuser, 'No, I am sure Master John could not have done such a thing.' He added, 'But I had done it, you know.'" He went on to say that he had never forgotten the lesson he learned that day. All through his life, he had tried to follow her wise method of rebuke. Show children that you expect much of them, and they will not disappoint you. We all live up to the estimate which others have of us; and those who expect much of others are not disappointed.

### Agencies for Keeping Order.

(*a*) Coercive Agencies. Such are those that endeavor to compel the will of the child. All punishments and the mere dominating will-power of the teacher, which later borders on hypnotic control or personal force, are the lowest forms of control; external, negative, and the least effective. The child so influenced lacks spontaneity and executive activity. Hughes says: "Teachers should try to realize the terribly destructive influence on character exerted by frequently repeating violations of rules, even in regard to matters that are in themselves, or in their direct results, comparatively trifling. Our actions indicate what we are, because our actions are the expression of the present condition of our mental and moral natures. Actions repeated confirm habits of similar actions. Our acts mould our characters because they decide whether conscience and will increase or decrease in clearness and power. Ten years in a school where rules may be violated, where the consequences of breaking

a rule are estimated by their effects on the discipline of the school instead of their influence in destroying character, will endanger a boy's prospects in time and eternity. Disrespect for rules in the pupil leads to disregard for law in the citizen, and disregard for the laws of men leads to indifference to the laws of God. When teachers realize this truth, no honest teacher will continue in the profession without keeping order.

"If a rule cannot be enforced through weakness of any kind on the part of the teacher (and the primary cause of all such failure is weakness in the teacher), it is much better that no such rule should be made. Making a rule does not improve discipline. The rule must be enforced, to produce the desired result. So far as discipline is concerned, the school will be no better with a rule that is not executed than it would be without the rule. The discipline will be as bad in the one case as in the other; but in the first case the pupils will be committing sin, and in the second they will not. Weak, indifferent teachers are guilty, because they give a definite training calculated to destroy character. Character is the best gift of God to a child. The school should be the best place in the world, except a good home, to discipline and cultivate character-power, the conscience and will; but the disorderly school, in which the teacher has not power to inspire or compel respectful coöperative submission to authority dissipates instead of develops the essentials of true character.

"Rules may be made in two ways; by the teacher alone, without conferring with the pupils; or by the teacher and pupils, after consultation. It is easier to execute 'our' rules, than 'my' rules. The teacher should be a constitutional ruler, not a tyrant. With an earnest, competent teacher pupils never try to make improper rules. All the people should take an intelligent part in moulding the laws of a nation. Society is on a wrong basis if men think they do their duty by merely submitting to law. There is no more development in the truest freedom than in tyranny unless men exercise the rights of citizenship. Assisting intelligently in making rules or laws is the surest way to develop respect for law, and the fullest positive submission to law. We should submit to constituted authority consciously, on principle; not from habit, or negatively from

fear of the consequences. The best training in political economy is the practical training of a well-governed school, in which the pupils practise the duties of good citizenship. The teacher who cannot trust his pupils to aid in making rules is clearly unfitted for his work. Such a teacher can do little to train the characters of his pupils, and therefore must fail in his most important duty.

"The making of rules is, however, of comparatively little importance compared with their execution. Whichever plan may be adopted for making the rules, they will be certain to weaken the character of every pupil attending the school if they are not executed justly and definitely. In executing the rules of a school the teacher should often be merciful; but, so far as the pupils are concerned, he must be supreme. When questions of authority are involved, he must be as uncompromising as the Deacon who said to his neighbor with whom he had a dispute: 'I have prayed earnestly over this matter, and I have come to the conclusion that you must give in; for I cannot.'

"In advanced classes, it is most beneficial both to the discipline of the school and in training the pupils for the duties of citizenship, to have some adaptation of the system of trial by jury practised in deciding the guilt of offenders who violate the rules of the school. The teacher, in such a case, would represent the judge. A committee of pupils may sometimes award punishment for offences, the teacher being a court of appeal, to which application may be made to have the decision of the committee set aside or modified."

*Rules.* Some of these, such as fear, etc. have been already considered in the chapter on Instincts. According to what Mr. Grout says of the best way to gain and keep control of pupils, with the older pupils the opening day is most important. Begin with the assurance of success firmly fixed in your own mind, or in as near that state of mind as possible. One who enters the room timidly and deprecatingly is bound to have trouble, and that soon. Even if you cannot help "shaking in your shoes," use all your powers of self-control to appear unconcerned and as familiar with first days as with your breakfast. Every eye is on you for the first few hours and days, to see of what stuff you are made, and just as soon as the shyness of novelty has worn off,

if not sooner, some irresponsible person will "Do it just to see what teacher will do." If you hesitate then you are lost—for the time at least. Do something yourself and do it quickly, so quickly as to take away the breath of the insurgent." Mr. Grout continues to say that "I find that boys more often need sharp, short checks than girls, as girls are naturally more tractable than boys. But a boy rarely bears ill-will toward a teacher for giving him his deserts, while a girl's sense of justice is much less keen, and she may bear a long grudge for a punishment that was eminently fair and just. A great deal of care can be used to advantage in punishing girls, as they are very sensitive to ridicule, and a reprimand that will only make a boy grin sheepishly will often move a girl to tears and a long period of sulks.

"Avoid as you would the Evil One himself any appearance of personal vengeance, or even of purely retributive punishment. Strive in every way to show that your punishments are to prevent future offenses, not to 'pay up,' for past misdeeds."

(*b*) Executive Agencies. These are better. Give the child something to do. Hold his attention and interest by providing some direct outlet to his self-activity, either physical and manual or mental. The will of the scholar learns to yield willingly, almost unconsciously, to the will of the teacher. This habit gains by practice just as other habits do. It is absolutely impossible for disorder to exist in a class where each pupil has some definite work. Proper attention should be given, even in a Sunday School Class held in pews of a church, to posture, so that children sit upright, not lounging listlessly, which produces disorder by the very attitude assumed. The position of each scholar with regard to the teacher is also significant. Each child should face the teacher, being seen and seeing at all times, and not merely when individually reciting. The eye of the teacher should take in every child with one sweep. Concert work, *i. e.*, answering, reciting, or reading together, all the class at once, is excellent for gaining order at first. This is not always practical, where more than one class occupies the room; for, of course, the only way to uphold the Order of the whole School is that each class, as well as each child, should remember Order.

Dewey says: "The question of method is ultimately reducible to the question of the order of development of the child's

powers and interests. The law for presenting and treating material is the law implicit within the child's own nature. Because this is so the following statements are of supreme importance as determining the spirit in which education is carried on:

"The active side precedes the passive in the development of the child-nature; the expression comes before conscious impression; the muscular development precedes the sensory; the movements come before conscious sensations; consciousness is essentially motor or impulsive; and conscious states tend to project themselves in action. The neglect of this principle is the cause of a large part of the waste of time and strength in school work."

According to Hughes: "All executive agencies, in addition to their direct influence on order, have a most important reflex action in the formation of character. We cannot perform an act definitely without first having a definite action of the mind. Energetic will-action produces correspondingly vigorous muscular effort; indefinite action of the will produces corresponding feebleness of bodily movement. The nature of our habitual external manifestations, walking, gestures, etc., indicates the character of our executive development. It is clear, therefore, that by insisting on energetic and definite action in drill, calisthenics, and all school movements, we are taking the most certain possible course for making our pupils energetic and definite in character, because we are making energetic and definite will-action habitual."

The Chapter on Manual Work that follows towards the end of this book suggests a great many helpful points in the line of executive agencies.

(*c*) Incentive Agencies. The ultimate aim of all discipline is to render a person self-controlling. Even external restraint should end in independent powers. So long as discipline has to be exercised from without, no child is in the condition to do his best work. He acts under restraint. It is only when control works within outward, that the progress of any person can be secured. Therefore incentive agencies are the best. Interest is, of course, the very highest, for it is, as we shall soon see, the spontaneous outgoing of the child's own impulses and desires. There is no question of Order or Disorder, where the right sort of Interest is active. Hence in modern Day Schools, where the

true ideas of Interest prevail, the factor of Order and its Incentives has practically disappeared.

The most effective Internal or Incentive Agencies, beyond natural Interest, are the Motives, good or bad, as they may be. When the child becomes a man, his progress in his life and his usefulness to society will depend largely on the kind and force of his motives. Some men fail from want of motives; but the majority who fail do so because they do not exercise the good ones they possess. It is the inculcation and education and training, by practice, of good and high motives or ideals in life, that is the Teacher's chief aim in all teaching. At first, we suggest motives; but as children grow older, they originate motives themselves.

Dewey says: "Interests are the signs and symptoms of growing power. I believe that they represent dawning capacities. Accordingly the constant and careful observation of interests is of the utmost importance for the educator. These instincts are to be observed as showing the state of development which the child has reached. They prophesy the stage upon which he is about to enter. Only through the continual and sympathetic observation of childhood's interests can the adult enter into the child's life and see what it is ready for, and upon what material it could work most readily and fruitfully.

"These interests are neither to be humored nor repressed. To repress interest is to substitute the adult for the child, and so to weaken intellectual curiosity and alertness, to suppress initiative, and to deaden interest. To humor the interests is to substitute the transient for the permanent. The interest is always the sign of some power below; the important thing is to discover this power. To humor the interest is to fail to penetrate below the surface, and its sure result is to substitute caprice and whim for genuine interest."

**Restlessness the Cause of Disorder.**

Drawbridge says in regard to the above: "One of the greatest difficulties that has to be faced, by all who have to deal with children, is their excessive restlessness. They seem to find it impossible to sit still. Hands, legs, heads, eyes, bodies—all seem to exemplify that myth of the ancient philosophers—perpetual motion. How is this annoying trait to be combated?

"The scientific remedy is, not to forcibly drive in the symptoms, but to diagnose the complaint and deal with the cause. Why are young people restless? This tendency of theirs is Nature's method of encouraging exercise, and thus ensuring development. It is a mistake to run counter to Nature and restrain the healthy activity of children. The wise teacher relies upon it to ensure the effort necessary to acquire knowledge. If a child's body is restless it is because no one has found him sufficient employment for his mind. A child cannot sit still for five minutes while an adult pours forth a stream of words. God has made the young active, and they cannot remain passive without running counter to their natural instincts, and violating God's law. The best way of utilizing the energies of children is to set them to work answering questions. These should be difficult enough to require hard thinking, and yet sufficiently easy to reward the pupil's efforts with success.

"Restlessness is energy running to waste. It is a fault, not in the child, but in him who ought to be employing the pupil's energy usefully. When being artistically questioned in school, or when poring over a puzzle in their play time, children are absolutely still physically. They have no superfluous energy to waste in fidgeting. The most active child has no superfluous activity, all its powers are concentrated upon the mental effort in which it is engrossed. When a Sunday School class is inclined to let off steam—so to speak—in unlawful ways, the remedy is (not to sit upon the safety valve, but) to turn the steam on to the mental machinery, which turns out ideas. In other words, a restless class is one that is more than ready to do justice to the questioning exercise. All teaching necessitates the co-work of the pupil, because there can be no teaching where there is no learning; learning is an absorbing and healthy exercise, which uses up all the child's energies. If it does not do so, the fault lies with the teacher, who is allowing force to run to waste. Thus, to blame the unfortunate pupil for fidgeting is to add insult to injury.

"The same applies to all bad behavior of the noisy and mischievous kind. 'Satan finds some mischief still for idle hands to do.' Or as someone else expresses it: 'The devil tempts a busy person—but an idle person tempts the devil.' Useful em-

ployment, rather than unjust punishment, is the scientific remedy for misapplied activity."

In assigning lessons, it is often a good plan to make certain individuals responsible for certain questions, or parts of questions, assigned to them in advance. This is necessary where time is limited, and where search for illustrations is called for.

Some of the questions are too comprehensive in character to be dealt with in the time between two lessons. It is suggested that at the beginning of the course such questions be assigned to individuals as special topics, to be reported on at convenience.

Written examinations at the close of the course will be found both instructive and interesting. Such examinations are strongly advised. Questions for examination may be framed by the Rector or Teacher forming questions. In conducting examinations it is a good plan to assign examination numbers, which will serve to identify the papers, the name of the student appearing on no part of the paper.

**Emotions as Incentives to Order.**

In suggesting motives as Incentives to Order, the teacher should show great wisdom and care, that they may be appropriate to the moral development of the children. "The surest way," says Hughes, "to destroy sincerity and develop hypocrisy and formalism is to try to make little children assume that they are fully developed Christians."

All of these motives have been fully considered in the Chapter on Instincts. Hughes says: "Fear, Love of Praise, Ambition, Emulation, Competition, Pride, and the Desire to Please, have disadvantages as well as advantages. All the others are decidedly beneficial in their influence on character.

"The same motives will not equally influence all pupils. Motives should therefore be varied. The motives first named should be used as little as possible. They may be exceedingly useful, however, in starting pupils to work earnestly; and earnest work is the surest means of lifting a human being, of any age, to a higher moral sphere.

"When fixing motives for the guidance of pupils through life, the teacher is doing his grandest work. In selecting motives he should be guided by the following considerations: (1) Do they

develop spontaneity of character? (2) Do they make pupils self-reliant, without weakening their consciousness of dependence on God? (3) Do they make men selfish, or do they widen their sympathies and increase their love for humanity and God?

"The final test of a permanent motive is—Does it lead to independence of character, sufficient to develop our individuality as perfectly as God intended it to be developed, without destroying our sympathy for our fellow-men, or weakening our faith in God? The best motives are not merely ineffectual, they are injurious, if they are aroused without producing their intended result in action."

Mr. Gilbert remarks: "Some form of productive work, whether with pen, pencil, brush, scissors and paper, or carpenter's tools, is the individual's chance. It compels mental activity; it assures at least some learning. It also discloses to the teacher the pupil's mental state. The thing portrayed or made often speaks much more plainly of the state of mind than the spoken words; though of course all these forms of reaction must be stimulated and utilized."

### Pupils Innately Disorderly.

"There are two classes of disorderly pupils; rebels and non-rebels," says Hughes. Teachers need have very little trouble from rebels, because there are very few of them, and because they should speedily be made to submit, or else be suspended from school till they are ready to render willing obedience. When a boy definitely defies his teacher by refusing to do what he is told, or by deliberately doing what has been clearly prohibited, he forfeits his right to attend school; and if reasoning or punishment of a reasonable kind does not make him submit properly, he should be sent from the school until the influence of his parents, or some other means, has made him thoroughly submissive. He should then be re-admitted only after a public apology for his insubordination, and a satisfactory promise of submission in future. One such course of discipline, given calmly by the teacher, will usually subdue a rebel. Rebels should cause but little trouble.

"Those who are not rebels may be divided into the careful and definite, and the careless and irregular. The great difficulty

of discipline comes from the careless and irregular; and the chief duty of the teacher, so far as discipline is concerned, is to give them habits of order and definiteness."

**Penalties.**

Hughes adds regarding the above: "It is unwise to fix a definite and unvarying penalty for the same offense, on all occasions and under all circumstances. So far as possible, intentional wrong-doing, or evil that results from carelessness, should be followed by certain punishment of a positive or negative kind. Nothing weakens a child's character, and his respect for law, quicker than the feeling that wrong may be done with impunity. The attaching of fixed penalties for all offences helps to remove the danger of partiality on the part of the teacher, but it prevents the exercise of his judgment in the administration of justice."

**Disorderly Teachers.**

Disorderly Teachers are those (1) "Whose standard of order is low, and who do not recognize the true value of order in the development of character," says Hughes. "Men cannot rise above their own standards, and they cannot lift others above the standards they fix for themselves. (2) Those who think it 'easiest to keep poor order.' They are usually dishonest weaklings who cannot keep order, and who wish to conceal their weakness. (3) Those who allow the pupils to think that submission is a compliment to the teacher. Order is not maintained for the teacher's benefit, yet thousands of teachers speak and act as if they keep order for their own advantage. (4) Those who think children like disorder. Children enjoy being controlled, much better than having their own way. It is natural to prefer order to anarchy. Children respect the teacher most who secures the best order by proper means. (5) Those who know the value of order, and know that they do not keep good order, but who do not make any conscious effort to increase their power to control, or to improve their methods of discipline. There are thousands of teachers who realize their weakness without using the means available to them for development. (6) Those who say 'Disciplinary power is a natural gift,' and on this account justify their lack of effort. (7) Those who try to stop disorder by ringing a

bell, striking the desk, stamping the floor, etc. A single ring of a bell, or a gentle tap on the desk, may be a time-signal for commencing or closing work, for changing the exercises, or for keeping time in very long classes, to fix the conception of rythmic movement; but no general signals or commands should be given for order. The teacher who gives them by bell or tongue is a novice in government, whatever may be his age. He causes much more inattention and disorder than he cures. Such signals for order must be harmful, as children soon cease to pay attention to them. (8) Those who themselves are noisy and demonstrative. Blustering does not produce calmness. It is a blunder to attempt to drown disorder by making more noise than the pupils are making. Bedlam is the result. (9) Those who speak in a high key. A high-pitched voice is exhaustive to the teacher and irritating to pupils. (10) Those who roll their eyes, but do not see. Seeing is an act of the mind. Teachers, more than any other class, should cultivate the power to pay distributed attention, and see every pupil at the same time. (11) Those who hurry. Haste rarely produces speed, and always leads to disorder. (12) Those who do not see any use in being 'so particular about trifles.' Nothing that influences character should be regarded as trifling or unimportant. (13) Those who have order only while they are in the room. Such teachers maintain order exclusively by coercive means, and therefore fail to secure the grandest possible effect of discipline, the development of self-control in the pupils. (14) Those who believe in lecturing their classes. Formal lecturing on morals or duty does little good to any pupil, and it injures a great many by giving them a dislike for that which is good. (15) Those who have not sufficient will-power to insist on obedience, even against the will of their pupils. 'Do you always do what mamma tells you?' said a visiting minister to a little girl. 'Yes, I guess I do, and so does papa,' was the reply. (16) Those who get angry and scold or threaten when executing the law. The teacher has no need to get angry. He represents the majesty of the law. Anger destroys dignity, and many pupils lose their respect for law itself because their teachers administer law in an undignified manner. Scolding distracts attention, and therefore causes disorder. Like scolding, threatening soon becomes a habit, and soon loses its

influence as a restraining power. Therefore, anger with the resultant scolding or threatening of the child should be avoided under all circumstances by the teacher."

**Anger.**

Trumbull says: "Here is a rule which, strictly speaking, knows no exception; yet as a matter of fact, probably nine-tenths of all the punishing of children that is done by parents in this world is done in anger. And this is one of the wrongs suffered by children through the wrong-doing of their parents.

"Anger is hot blood. Anger is passion. Anger is, for the time being, a controlling emotion, fixing the mind's eye on the one point against which it is specifically directed, to the forgetfulness of all else. But punishment is a judicial act, calling for a clear mind and a cool head, and a fair considering of every side of the case in hand. Anger is inconsistent with the exercise of the judicial faculty; therefore no person is competent to judge fairly while angry."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What do you find your main difficulty in *keeping* Order?
2. Of what plans have you been making use to *secure* Order?
3. What ill effects have you ever noted from your own use of improper agencies to secure and keep Order?
4. At what age do you find children most unruly? Can you say why?
5. What are said to be the *best* methods to use in Order?

# CHAPTER XV.

## THE ART OF SECURING ATTENTION.

SUGGESTED READINGS.

**Attention:**

*THE ART OF TEACHING. *Fitch.* pp. 107*ff.*
*THE ART OF SECURING ATTENTION. *Fitch.*
*TALKS TO TEACHERS. *James.* pp. 100-115.
UP THROUGH CHILDHOOD. *Hubbell. pp.* 155*ff.*
THE FOUNDATIONS OF EDUCATION. *Seeley.*
*THE TEACHER THAT TEACHES. *Wells.* p. 26.
TALKS WITH THE TRAINING CLASS. *Slattery.* p. 53.
*PEDAGOGICAL BIBLE SCHOOL. *Haslett.* pp. 112-135.
NEW PSYCHOLOGY. *Gordy.* pp. 130*ff.*
SUNDAY SCHOOL SCIENCE. *Holmes.* pp. 34-40.
*HOW TO HOLD ATTENTION. *Hughes.*
PSYCHOLOGY AND PSYCHIC CULTURE. *Halleck.* Chapter II.
THE SEVEN LAWS OF TEACHING. *Gregory.* pp. 29-46.

**Fatigue:**

*STUDY OF CHILDREN. *Warner.* pp. 137-153, 212, 236.
EDUCATIONAL REVIEW. January, 1898. *Baker.*
PEDAGOGICAL SEMINARY MAG., *Burnham.* 2, pp. 13-17.
THE PHYSICAL NATURE OF THE CHILD. *Rowe.*

### How to Hold Attention.

Inseparably interwoven with order and interest (which we will consider in the next chapter) is the question of Attention. To say that a subject is interesting is but another way to say that it excites attention.

### Kinds of Attention.

Attention has been defined as "Fixity of Thought," and Professor James recognizes two kinds: (1) Passive or Spontaneous Attention, and (2) Voluntary Attention, or attention with effort. The former is that given to immediately interesting things, and does not need to concern us further. The latter, Active or Sustained Attention, is the one that affects our teaching.

**The Law of Voluntary Attention.**

"One often hears it said that genius is nothing but a power of sustained attention, and the popular impression probably prevails that men of genius are remarkable for their voluntary powers in this direction. But a little introspective observation will show any one that voluntary attention cannot be continuously sustained—that it comes in beats. When we are studying an uninteresting subject, if our minds tend to wander, we have to bring back our attention every now and then by using distinct pulses of effort, which revivify the topic for a moment, the mind then running on for a certain number of seconds or minutes with spontaneous interest, until again some intercurrent idea captures it and takes it off. Then the processes of volitional recall must be repeated once more. Voluntary attention, in short, is only a momentary affair. The process, whatever it is, exhausts itself in the single act; and, unless the matter is then taken in hand by some trace of interest inherent in the subject, the mind fails to follow it at all. The sustained attention of the genius, sticking to his subject for hours together, is for the most part of the passive sort. The minds of geniuses are full of original and copious associations. The subject of thought, once started, develops all sorts of fascinating consequences. The attention is led along one of these to another in the most interesting manner, and the attention never once tends to stray away.

"Voluntary attention is thus an essentially instantaneous affair. You can claim it, for your purposes in the schoolroom, by commanding it in loud, imperious tones; and you can easily get it in this way. But, unless the subject to which you thus recall their attention has inherent power to interest the pupils, you will have held it for only a brief moment; and their minds will soon be wandering again. To keep them where you have called them, you must make the subject too interesting for them to wander again. And for that there is one prescription: but the prescription, like all our prescriptions, is abstract, and, to get practical results from it, you must couple it with mother-wit."

**How Not to Get Attention.**

We cannot secure it by simply demanding it. This results in seeming attention; but real mind-wandering, and inattention.

Claiming it, demanding it, entreating it, will be useless. Nothing can keep the child's attention fixed, save interest in the subject considered.

Slattery says: "Although we could never teach without voluntary attention, no teacher is satisfied with that alone. He must work constantly toward the attention which is given voluntarily despite other attractions. This attention some teachers seem unable to gain. Their Sunday School hour is filled by a series of stories, pictures, maps, symbols, etc., which attract attention to themselves, but do not give opportunity for real teaching. One has a right to expect voluntary attention from the average nine or ten-year-old for short periods. At twelve, children ought to be able to give strict attention for twenty minutes if the teacher has thoughtfully prepared the lesson with his special class in view. If he is sure there is plenty of fresh air, and disturbances such as loud talking, continual moving about, passing books and papers, are removed, the attention will be much more intense and a greater impression can be made."

"Negatively, then, attention is not to be secured by clamor on the part of the teacher," says See. "It may not be claimed by any appeals. The teacher who in loud tones calls for attention is not so apt to secure it as the one who lowers his voice or ceases for the moment altogether. The pause in the vibrations of the machinery aboard ship causes the passengers to awake, whereas an increase in the vibrations might only lull to a sounder sleep. 'Nothing,' says Gregory, 'can be more unphilosophical than the attempt to compel the wearied attention to a new effort by mere authority. As well compel embers to rekindle into a blaze by blowing.'"

**Principles Involved.**

Attention will not attach itself to uninteresting things. Therefore the subject must be made to change its aspects, show new sides, and new and interesting phases. From an unchanging subject the mind, even of an adult, must wander. Either the stimulus must vary or some new attribute must be discovered in the subject. The nervous system soon tires under the strain of continuous attention to the same thing.

**The Will the Basis of Voluntary Attention.**

Says Haslett: "The psychology of the will is the psychology of action and attention. Whatever conduces to proper activity and attention on the part of the child favors development of volitional power. In its last analysis, will is effort of attention. A child that cannot attend well possesses a weak will.

"Interest is fundamental in attention and must be made central in the development of the will power in little children. Will, action, attention, interest are closely related and develop together. Interest seems to be the guiding star of the group.

"The child should be trained in obedience; but the will is best trained when an interest and a free expression of movement are present. And little children are to be permitted and encouraged to work out in active life the truths they have been taught, of a moral and religious nature. As far as possible the truths should be taught in the doing.

"While the attention of children of the early childhood stage is chiefly of the spontaneous or passive sort, the attention of children of the next stage is chiefly active or voluntary. They are able to put forth considerable effort in attempting to attend. Interest was the principal guide in the former stage, but while it is by no means to be discarded at this stage, yet the individual is now capable of *acquiring,* to some degree at least, an interest. He is able to attend to a subject and concentrate his attention upon it and actually become interested in it. The emphasis is almost always placed upon the obverse proposition that children attend to whatever they have an interest in, but it is just as true that they are apt to become interested in whatever they attend to.

"Attention is usually active in obedience. Of course the aim is secondary passive attention for all. We want the child to reach, as soon as possible, the condition of development where interest, that is the result of active attention where effort was necessary, becomes so strong and consuming that the mind will attend unconsciously to the great tasks of life. This aim is high, far beyond the race as such now, but it will be attained by and by. Teachers and parents should not go to the obverse extreme and conclude that whatever is not of natural and easy interest to the child is to be discarded. Children can be put down to hard work and required to do their work well, provided the ses-

sions are not too long, the work too difficult or advanced, nor the physical strain too great.

"The attention will most likely be exerted along the line of the most favored function. The child will attend to those things that he likes best. A sensory-minded child will give attention most readily to practical things; he will notice their general aspects, but not details. The sensory-minded child is able to concentrate his attention. The motor-minded child is troubled with a vacillating attention."

In TALKS WITH THE TRAINING CLASS, Miss Slattery says: "One summer afternoon a young man sat under the pines on a sloping hillside thinking deeply. Two hours passed and suddenly he raised his eyes to the distant mountains, and said, 'I will.' That 'I will' sent him to an island in the southern Pacific to spend his life with a degraded, barbarous race, whose eyes he slowly opened until they saw their Creator and worshipped Him.

"Across the river sat another young man on a bench in a green and beautiful park. He seemed to be thinking earnestly. Suddenly he said aloud, 'After all, I will,' and sauntered off to join companions who had invited him to a game in the corner club-room. That 'I will' cost him in the end home and friends, and sent him to a prison cell—a thief.

"What a tremendous power it is which makes possible decision and resolution! One trembles in the presence of such a power as he realizes the consequences which may follow the 'I will' which, of all creation, only man can say.

"As we consider and try to analyze the pathway Will, we must remember that the deliberate 'I will' is the basis of man's character, and the 'I will' of the crises in life is being made by the 'I will' of each day. You will remember that the pathway Willing includes all the operations of the mind leading to action —Attention, the Will, and Habit being the special things we shall consider. The power to gain and hold attention is the one great desire of every teacher, for without it he cannot really teach.

"The other day when the sun was pouring light and heat upon the sandy playground, one of the boys took a burning glass and held it over his straw hat. When he removed it the place was badly scorched. He asked, 'Why,' and was much in-

terested in the explanation. Attention is very much like that burning-glass; it gathers up and centralizes and brings to focus upon one thing all the mind power. Attention is not a distinct faculty, but rather a state of the mind."

"One means to secure attention is to secure its physical attitude. If sitting up straight and looking at the teacher has gone with attention oftener than has lolling back and wriggling, then the attention of a lolling class can be improved by having them sit up straight. If we need to study a book, we can at least open it and look at the words. Interest may come then which would fail to come so long as we sat thinking, 'I ought to study that lesson.' Teachers need to remember, however, that attention is measured by results and not some bodily attitudes, and on the other hand children readily learn to mimic the postures of attention, without having the reality."

**Placing the Scholars.**

Professor Adams remarks: "To see both ends of the front form, it is necessary that the teacher should sit at some little distance from his pupils. The exact spot for his chair is said to be at the apex of an equilateral triangle whose base is the front form. To find this spot, get two other forms the same size as the front one, and make the three into a triangle. Where the two extra forms meet, is the place for the teacher's chair. Often there is not enough space to allow of the teacher sitting so far back, and in any case there is usually a difficulty, because at that distance the teacher must speak more loudly than is consistent with the comfort of neighboring classes. If the class has a room of its own, this distance is a great advantage, but if there are several classes in the same room, the matter must be compromised by sitting nearer the class and making up for the disadvantage of position by increased vigilance. With regard to the loudness of the teacher's speech there must be no confusion between loudness and clearness. A man may often make himself quite distinctly heard by those whom he wishes to address, without speaking in anything like a loud voice. The teacher must do his best to discover how quietly he may speak without causing his pupils to strain in order to hear. Anything beyond this pitch is wasted effort which profits his class nothing, while it greatly interferes with the work of the others.

"Troublesome motor pupils should be placed to the teacher's right and left, at the ends of the seats next the teacher. Not only are these pupils thus brought near the teacher, but each of them has only one close neighbor, and thus has his opportunity of causing disturbance greatly lessened. The best place for a reserved, sly, tricky pupil is in the middle of the seat in front of the teacher, who is thus in the best position for observing. There is nothing so paralyzing to the energies of the mischievous still child as the unsympathetic but vigilant eye of the teacher. The hand may be needed occasionally to repress gently the exuberance of the motor children to the right and left, but the eye is what is required for the deeper plans of the self-contained trickster."

**Native Variations of Attention.**

According to James: "One more point, and I am done with the subject of attention. There is unquestionably a great native variety among individuals in the type of their attention. Some of us are naturally scatter-brained, and others follow easily a train of connected thoughts without temptation to swerve aside to other subjects. This seems to depend on a difference between individuals in the type of their field of consciousness. In some persons this is highly focalized and concentrated, and the focal ideas predominate in determining association. In others we must suppose the margin to be brighter, and to be filled with something like meteoric showers of images, which strike it at random, displacing the focal ideas, and carrying association in their own direction. Persons of the latter type find their attention wandering every minute, and must bring it back by a voluntary will. The others sink into a subject of meditation deeply, and, when interrupted, are 'lost' for a moment before they come back to the outer world.

"The possession of such a steady faculty of attention is unquestionably a great boon. Those who have it can work more rapidly, and with less nervous wear and tear. I am inclined to think that no one who is without it naturally can by any amount of drill or discipline attain it in a very high degree. Its amount is probably a fixed characteristic of the individual. But I wish to make a remark here which I shall have occasion to make again

in other connections. It is that no one need deplore unduly the inferiority in himself of any one elementary faculty. This concentrated type of attention is an elementary faculty: it is one of the things that might be ascertained and measured by exercises in the laboratory. The total mental efficiency of a man is the resultant of the working together of all his faculties. He is too complex a being for any one of them to have the casting vote. If any one of them does have the casting vote, it is more likely to be the strength of his desire and passion, the strength of the interest he takes in what is prospered. Concentration, memory, reasoning, power, inventiveness, excellence of the senses, all are subsidiary to this. No matter how scatterbrained the type of a man's successive fields of consciousness may be, if he really care for a subject, he will return to it incessantly from his incessant wanderings, and first and last do more with it, and get more results from it, than another person whose attention may be more continuous during a given interval, but whose passion for the subject is of a more languid and less permanent sort."

**Fatigue.**

It is important that even the Sunday School Teachers learn to recognize the manifest signs of fatigue in the class and not spoil the good effect of a lesson by "overdoing it." There are two recognized kinds of fatigue (*a*) normal, and (*b*) abnormal. (*a*) Normal Fatigue is the proper result of all work, mental or physical. It is the bending of the bow-string, which springs back again on release. Rest, sleep, and food correct normal fatigue. (*b*) Abnormal Fatigue is snapping and cracking the bow, pushing the expenditure of energy beyond recovery. Then a diseased condition usually ensues.

**Signs of Fatigue.**

(*a*) *Normal.*—(1) A definite weakening of Attention. After half an hour few adults can pay attention well. (2) An increasing unreadiness and inaccuracy of Judgment. It is unwise to endeavor to solve difficult problems at night time or to worry over an unpleasantness in the evening. The best plan is steadfastly to refuse to consider such things when weary, to determine to rest and sleep. In the morning the clouds will have

passed away and not only will your judgment be clearer, but many of the shadows which were caused merely by fatigue will have disappeared. (3) Loss of Self-Control, Temper, etc. When the husband comes home tired at night, cross and irritable, the wise wife says nothing, but "feeds the brute" and lets him rest. Soon the irritation has passed away, and many a family jar is avoided in this common sense manner. (4) Lessened Work-rate. Not only is it difficult to do work when fatigued, but it literally does not pay, for less work is accomplished than would be if proper rest and recuperation were taken. Note, that the concentrated attention of Adults can be held for forty-five minutes only with useful results; that of children of adolescent age not over thirty minutes; small children of the Primary age not over fifteen minutes.

(*b*) *Abnormal*—(1) Depression of the Mouth Angles. (2) Presence of Horizontal Forehead Furrows: These horizontal forehead furrows are a characteristic expression of the weak minded and the insane, showing the result of abnormal fatigue in their lives. (3) Eye-wandering and positive inability to preserve fixation of the eyes. Note, this does not mean ordinary restlessness. One of the tests of insanity is dancing eyes where the pupil cannot be held and concentrated. It may also occur with ordinary abnormal fatigue. (4) Dull, dark color under the eyes. These signs are of value only because a Sunday School Teacher may have children in the class abnormally fatigued during the week from either (1) overwork (2) unwholesome confinement in unsanitary homes (3) injurious shocks or bad treatment.

No one should draw a positive conclusion from only one of these signs, as for example, a "black eye." Taken all together, however, they form a clinical picture of which there can be no doubt. Just as we have a typical face that is pathonomic of consumption, so we have one that definitely proclaims Abnormal Fatigue.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is the Psychological Basis of all Attention?
2. What two kinds of Attention are there?
3. What is needful to "hold Attention"? Why?
4. Give concrete examples of proper plans for gaining Attention.
5. What faults have you noted in your Class Methods here?

## CHAPTER XVI.

### THE PROPER AND IMPROPER USES OF INTEREST.

SUGGESTED READINGS.

*Relation of Interest to Will. Herbart Year Book. *Dewey.*
How to Conduct the Recitation. *McMurry.* pp. 11-12.
The School and Society. *Dewey.* pp. 54.
*Talks to Teachers. *James.* pp. 91-99.
Up Through Childhood. *Hubbell.* pp. 173*ff.*
*Elements of Psychology. *Thorndike.* pp. 53-58.
How to Interest. *Mutch.*
Teaching of Bible Classes. *See.* p. 34.
My Pedagogic Creed. *Dewey.* p. 15.
Foundations of Education. *Moore.* pp. 49-67.
The New Psychology. *Gordy.* (Interest.)
Pedagogical Bible School. *Haslett.* pp. 251-256.

**How the Interest of Children May be Secured.**

Professor Dewey of the University of Chicago and of Columbia, in his Herbart Year Book covers the Relation of Interest to Will. There is one pregnant sentence in the discussion which sums up the whole of practical pedagogy. The gist of his argument is "that genuine interest is the identification, through action, of the *self* with some *object or idea,* because of the necessity of that object or idea for the maintenance of *self-expression.* . . . When we recognize that there are certain powers within the child urgent for development, needing to be acted upon, in order to secure their own efficiency and discipline, we have a firm basis upon which to build."

Expressed in plainer language, things do not have to be "made interesting," if we are teaching the proper subject in the proper way. As Dr. Dewey puts it, "Interest is no more passively waiting around to be excited from the outside than is impulse," or the child's native desires and tendencies. Interest is but the child's own native responsiveness to its own self-active impulses, urging on to their satisfaction. Interest is thus (*a*) active, or propulsive, the native impulses of the child pushing

on to a discharge in one direction or another; (*b*) objective, that is, interest always attaches itself to some object or thing, whether material or mental; (*c*) emotional, that is, accompanied by feelings of its being "worth while," which is the reason why the child keeps on in cases of effort which at times may seem disagreeable.

*The Child's Interests* are really but another name for his innate hereditary impulses, desires, emotions, instincts, of which we have treated before. Professor Dewey writes in My Pedagogic Creed: "Interests are the signs and symptoms of growing power. I believe that they represent dawning capacities. Accordingly the constant and careful observation of interests is of the utmost importance for the educator. These interests are to be observed as showing the state of development which the child has reached. They prophesy the state upon which he is about to enter. Only through the continual and sympathetic observation of childhood's interests can the adult enter into the child's life and see what it is ready for, and upon what material it could work most readily and fruitfully.

"These interests are neither to be humored nor repressed. To repress interest is to substitute the adult for the child, and so to weaken intellectual curiosity and alertness, to suppress initiative, and to deaden interest. To humor the interests is to substitute the transient for the permanent. The interest is always the sign of some power below; the important thing is to discover this power. To humor the interest is to fail to penetrate below the surface, and its sure result is to substitute caprice and whim for genuine interest."

**Two Kinds of Interest.**

This feeling of so-called Effort indicates the two kinds of Interest recognized: (1) Immediate or Direct, and (2) Mediate or Derived. The former is where the self-expression puts itself forth with no thought of anything beyond. The end *is* the present activity. The mere pleasure of action or colors, or the excitement of a story, or of play and amusement is of this character. Derived Interest on the other hand gains its hold on our minds through association with something else that is interesting in itself, and the interest in the one is carried over to the other.

Thus a time-table can be of utmost interest, if it concerns our own journey or that of some friend. Hard work ceases to be a drudgery when connected with some definite and appreciated result. This therefore is what we mean when we say, "Create Interest." It does not mean a false interest set up by colored chalk-lines, or bright figures or pictures with no meaning in themselves. It does not purpose jingly tunes or nonsensical motions for the attention, held momentarily and aimlessly. It means all the real, intrinsic connection of the subject with the child's own vital past experiences, with his own impulses to thought and action, giving self-expression to his own native or acquired wants and tendencies, and thus an interest in the subject in hand. Any other means, used to hold Attention, maintain Order, secure Study, gain Answers to Questions are false and worse than useless, being positively injurious, and creative of the permanent habit of Divided Attention or Mind-wandering.

The same thing may elicit either Immediate or Derived Interest, according to circumstances. Thus riding a wheel would be Immediate Interest on a bright, cool day, when running along a good country road, leisurely riding for pleasure, in utmost enjoyment of every present moment. But riding that same wheel, on a hot, sultry day, on a dusty, poor road, up a steep hill, seeking to reach a certain destination on time, would represent Derived Interest, not Immediate or Spontaneous. That is, Derived Interest comes when the end is somewhat remote. Much of life is of this type. The business man plods through a laborious or unpleasant task, day after day, not for its intrinsic pleasure, not for the salary at the week's end, not even for the things that salary can buy at home, but ultimately for the *love* he bears his wife and family; Derived Interest, because the end is remote and effort bridges over the chasm between. Someone has said that all life is ruled by but two basal motives, Love and Duty; that the latter is really the former, where an ideal devotion to a principle demands a love that stands paramount to the love attaching to a person or a thing.

Professor Gordy says: "The secret of interest is adaptation. The toys and playthings and pictures of a child amuse him because they are adapted to his state of development—they stimu-

late him to exercise his powers. What we must do in teaching, if we expect to interest our pupils, is to set them to do something that they are able to do, in order that they may acquire the power to do what they cannot do. We should constantly be striving at every stage of a child's development to learn the contents of his mind—to make an inventory of his capacities, so as to see which of them we may turn to educational account, and how. And here again we come upon the fact that meets us at every turn and corner of our experience in teaching—the necessity of a constant, careful, systematic study of our pupils, if we hope for the best success in teaching them. Unless we know them thoroughly, we cannot adapt our teachings to them perfectly."

Thus the Interest is not in the *thing,* but in the *person.* You can never "make things interesting." They must be of a nature (and so well presented) as to attract the internal, natural interest of the individual approached. He already possesses the Interest: you merely give him the material. He already has the hunger: you give him the proper food. A full table does not create the hunger, it satisfies it, already there, though perhaps dormant. Everyone, always and at all times, has *some* Interest, unless he be unconscious or dead. He is bound to manifest that interest in something, *if* the right thing can be found and given to him. If he be lethargic, the fault is not in him, but in the material or its presentation, and so ultimately in the teacher.

**Three Causes of Interest.**

Thorndike says: "Much assistance is given to the teacher in this process of refining and redirecting interests by three facts. The first is the general law of association that whatever tendency brings satisfaction will be perpetuated and strengthened. Whenever an interest is made to profit a pupil, it will be preserved. Connect any response with an original or acquired satisfier and it will satisfy. The hardest sort of bodily labor becomes interesting when it gives a boy a place on the football team or connects with the excitement and achievement of hunting big game. The second is the force of imitation. What the community cares about will interest each new member; the teacher who is interested in a subject will infect her class. The third is the fact that knowledge breeds interest, that, with certain exceptions, the

power to handle a subject produces in the long run an interest in it, uninteresting as it may have been at the start. As soon as the high-school pupil can really read German, he is likely to gain an interest in it."

**Practical Precepts.**

In his little pamphlet on How to Interest, Mutch says: "Until after the kindergarten age the chief interest of childhood is in seeing. Show them something. They appreciate intensely a few things which appeal to the sense of taste. The touch is very sensitive to things cold or hot, and there are a few sounds which strongly appeal to the sense of hearing. But none of these have the great variety of interest which the child finds in the things seen."

In Miss Slattery's book, Talks with the Training Class, we read as follows: "Each year from my study of these papers, and the pupils who wrote them, I have been obliged to come to the same conclusion—namely, that all children are intensely interested in life and in great principles and truths as they touch life; and they are not interested in abstract statements of truth apart from life.

"Real curiosity leads to interest. Interest means attention, attention means knowledge, and knowledge influences character and conduct. It is an endless chain. Strengthen the chain."

Thorndike writes: "Other things being equal, get interest that is steady and self-sustaining rather than interest that flags repeatedly and has to be constantly reinforced by thoughts of duty, punishment, or the like. Get the right things done at any cost—but get them done with as little inhibition and strain as possible. Other things being equal, work with and not against instinctive interests. The problem of interest in teaching is not whether children shall learn with interest or without it; they never learn without it; but what kind of interest it shall be; from what the interest shall be derived."

**Killing Interest.**

Professor Adams remarks: "To arouse and sustain interest is of such vital moment in teaching that scarcely any attention has been given by writers to the almost equally important subject of satisfying or allaying interest. It is perhaps impossible

to have too much interest in a lesson, but it is quite common to have that interest badly distributed. In the course of teaching there is frequently a struggle of interests and if the teacher desires to guide the pupil in one direction, he must study the clash of interests in order the more effectively to favor the one that he desires to prevail. He must learn the art of killing interest as well as the art of rousing interest. Now the best way of killing interest is not by opposing it, but by gratifying it. So soon as an interest has been satisfied, it dies a natural death. In all cases he must try to avoid rousing any interest that is likely to be more powerful than the main line of interest that runs through the lesson. In spite of all his endeavors, however, the teacher will often find that he has called up powerful interests that compete with the interest he has mainly in view; and in any case, even the subsidiary interests he arouses must be dealt with as they arise, or they will form a powerfully distracting force. Side issues must be treated in such a way as to satisfy all the interest they excite, while the main subject of the lesson is managed so as to maintain the interest to the end."

**False Views of Interest.**

According to Thorndike: "It is a common error to confuse the interesting with the easy and to argue that the doctrine of interest is false because it is wrong to make everything easy. This is an error, because in fact the most difficult things may be very interesting and the easiest things very dull. A second common error is to confuse the feeling of interest with pleasure, and to argue that we cannot make school work interesting because some necessary features of it simply are not pleasurable. It is of course true that many things must be done by a school pupil which produce no pleasure, but they may nevertheless be done with interest. A tug of war and putting up a heavy dumbbell the fiftieth time are definitely painful, but may be very interesting. A third common error is to over-estimate the strength of children's interests in abstract thinking. For the majority of all minds, and the great majority of untutored minds, demand content, mental stuff, actual color, movement, life, and 'thingness' as their mental food.

"There are two failures of teaching with respect to interest.

The first is the failure to arouse any mental zest in a class, to lift the class out of a dull, listless, apathetic good behavior or keep them from illicit interests in grinning at each other, playing tricks, chewing candy, and the like. This we all recognize as failure. The second type succeeds in getting interest, but the interest is in the wrong thing. Many a class sits entranced as the teacher shows them pictures—they are thoroughly interested and attentive—but they have no interest whatever in the principle or fact which the pictures are to illustrate. A lecturer can always get interest by telling funny stories, but again and again he will find that the real content of his lecture has been entirely neglected. Too often the picture, the story, the specimen, or the experiment removes as much interest from the lesson itself by distracting the pupil as it adds by its concreteness, life, and action. It is never enough to keep a class interested. They must be interested in the right thing."

**Some Helpful Suggestions.**

Note Professor James' Rule: "Any object, not interesting in itself, may become interesting through becoming associated with an object in which an interest already exists. The two associated objects grow, as it were, together. Again, the most natively interesting object to anyone is his own personal self and its fortunes. Lend the child his books, pencils, etc., then give them to him and see the new light with which they at once shine in his eyes. Thus in teaching, begin with subjects in the line of the child's own personal, native interests; and then, step by step, connect your new teaching and new objects with these old ones." This is what is involved in the old Herbartian doctrine of "Preparation," often so difficult of comprehension.

*Says Dr. Dewey, again:* "A question often asked is: 'If you begin with the child's ideas, impulses, and interests, so crude, so random and scattering, so little refined or spiritualized, how is he going to get the necessary discipline, culture, and information?' If there were no way open to us except to excite and indulge these impulses of the child, the question might be asked. We should have to ignore and repress the activities, or else to humor them. But if we have organization of equip-

ment and of materials, there is another path open to us. We can direct the child's activities, giving them exercise along certain lines, and can thus lead up to the goal which logically stands at the end of the paths followed.

"'If wishes were horses, beggars would ride.' Since they are not, since really to satisfy an impulse or interest means to work it out, and working it out involves running against obstacles, becoming acquainted with materials, exercising ingenuity, patience, persistence, alertness, it of necessity involves discipline—ordering of power—and supplies knowledge."

Professor Adams makes this statement: "There can be no interest in one simple, isolated idea. Only by being brought into relation to other ideas can it capture interest. This is what the psychologist means when he says: 'We cannot attend to anything that does not change.' Our will is incapable of fixing our attention for more than a second or two upon an isolated idea. That is, pure voluntary attention cannot be maintained for more than a few seconds at a time. Consider what happens in your own case when you try hard to read a difficult and, for you, uninteresting book. You find your attention wandering every few minutes, and have to recall it by an effort of the will. Your reading is made up of a long series of alternations between attention and inattention."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Explain clearly the root reason why the false notion of Interest with Effort is both ineffective and injurious.
2. In what lines do a Child's Interests mainly lie?
3. Will Interest differ at various ages? Why or why not? Explain by examples.
4. What Suggestions do you consider of most worth for Interest?
5. Think out definitely how you propose to make next Sunday's Lesson intrinsically interesting.
6. Why should we kill Interest at times?
7. What False Views of Interest are prevalent?

## CHAPTER XVII.

### THE ART OF QUESTIONING.

SUGGESTED READINGS.

*Teacher Training. *Roads.* pp. 81-83.
The Art of Questioning. *Fitch.*
The Art of Teaching. *Fitch.* Chap. VI.
The Foundations of Education. *Moore.* pp. 22-40.
*Adult Bible Classes. *Wood.*
*Teaching of Bible Classes. *See.*
Sunday School Science. *Holmes.* pp. 55-60.
Pedagogical Bible School. *Haslett.* pp. 276-278.

**The Art of Questioning.**

All lesson books are provided with questions; but all are not good questions. All teachers question; but few teachers question either properly or well. Principal Moore has given two rules on questioning: "(1) Spend your time in questioning, and not in lecturing. (2) Let your questions be those of a teacher, and not of an examiner." What does he mean? Miss Caroline Leighton says, from Socrates, "Ask anyone a question rather than state a fact to him if you would arouse his interest."

**Uses of Questions.**

Fitch says, in his little handbook on the Art of Questioning: "It is very possible for a teacher in a Sunday School to be fluent in speech, earnest in manner, happy in his choice of illustration, and to be a very inefficient teacher nevertheless. We are often apt to think it enough if we *deliver* a good lesson, and to forget that, after all, its value depends upon the degree in which it is really received and appropriated by the children. Now, in order to secure that what we teach shall really enter their minds, and be duly fixed and comprehended there, it is above all things necessary that we should be able to use effectively the important instrument of instruction to which our attention is now to be drawn." Adding, in his larger book on

Teaching, that we use Questions: (1) to find out what a child knows, in order to prepare him for further learning. This is the point of contact, as above, finding the known to attach the unknown. (2) To discover his misconceptions and difficulties. (3) To secure his activity and attention while you are teaching him. (4) To test the result of what you have taught. Dr. Roads says: "A man's knowledge is shown as much by the questions he asks as by those he can answer." Christ and Socrates were the ideal interrogators.

**What is the Effect of a Question?**

It stirs up investigation, leading to the answer to "Who?" "What?" "How?" etc. It awakens the dormant memory; it stimulates curiosity and research; it develops reasoning power. Questioning has been called "the shuttle that weaves the fabric" of education. "Any fool can ask a question," says the proverb; and Mr. Holmes naively adds, "No fool can ask a wise one." It takes careful study of the broadest thought to frame judicious questions. Study Plato's Dialogues; Socrates in Xenophon's Memorabilia; and above all the questions of Jesus, the Ideal Questioner.

**Method of Sunday School Questioning.**

All leading educators are agreed on the point that Lesson Books should not, as a rule, contain Question and *Answer*. The *Answer* should be sought for. Fitch does allow that the Church Catechism is the most ideal bit of Question-and-Answer Production ever framed; but even this must be cautiously used. The general use of Question-and-*Answer* Books is unpedagogical, unnatural, about 50 years behind the times, and, fortunately, rapidly passing away. Nor should the answers to the questions for home study be found directly with the questions. The pupil should search for them, as near to the original Source as possible. Again, while questions in text books for home study are proper guiding-strings for teacher and pupils, the *best* and the most natural work in class will be accomplished with the lesson books laid aside, with new and original questions asked and the lesson "developed" apparently (though not really, for all has been carefully planned at home) offhand by the teacher. Imagine a teacher in geography in public school (and remember your

pupils live five days in that atmosphere) reading with difficulty, through a pair of glasses, questions on the location of New England Manufactories, as she bends over a cramped and scrawly paper. Says Fitch: "That is the best questioning which stimulates action on the part of the hearer, and gives him a habit of thinking and enquiring for himself—which makes him rather a skilful finder than a patient receiver of the truth." There is only one kind of *action* we can surmise as likely to be "stimulated" by much of the Sunday School Questioning. Here is a sample from a New England "Sabbath School Question Book" of a few years since: "Did you ever read in your library books about good children who died very happy?" "How many years of Sabbaths has a person lived who is fifty years old?" "Which would you prefer to lose, your dinner to-day, or your Sunday School instruction?" Most of us can guess what the reply to this interrogation *should* be!

**Kinds of Questions.**

Professor F. A. Manny, quoting from Fitch, gives three kinds: (1) Descriptive Questions, mere fact, with typical word "What?" (2) Narrative, process or method, with typical word "How?" (3) Explanatory, meaning or use, with typical word "Why?"

Perhaps a simpler and better division of Questions, from the view-point of internal character, is that of Prof. McMurry, into *Fact Questions* and *Thought Questions.* The former are "Who?" "Where?" "What?" the latter are "How?" and "Why?" Fact Questions should be almost the exclusive type before the age of 8 or 9; they should predominate, with some Thought Questions, from that age to Adolescence (12 years on); while they should be subsidiary to Thought Questions from Adolescence onward. This is because the former are concrete and belong to the concrete age, the age of Acquisition; while the latter are more abstract, and come in gradually as Reflection develops. This differentiation should be constantly borne in mind.

Professor McMurry, looking at it from the view-point of the lesson, gives (1) *Preliminary Questions,* that is one should start off with some broad, searching, all-round Review Question, that gets the pupils at once in touch with the lesson for the day;

rounds them up, so to speak; collects their wits; connects the new with the old; focuses the gist of the previous lessons and connects them all together into a well-knit scheme. Some large "left-over problem" from previous lesson; some wide generalization that would come from the comparison of a large number of formerly considered facts, such are excellent "starters."

(2) *Leading Questions,* around which shorter, subsidiary ones are wielded. These leading questions form the backbone or skeleton of the lesson plan, in the new material.

(3) *Frequent Review Questions,* which sum up the points made thus far in new work. Children's memories are short at first, and their "weaving ability" limited. The younger the children, the more needful this gathering together of points and loose ends. Every five minutes or so, sum up, with "Let's see where we are. What new facts have we learned?" This recapitulation drives new material home "apperceptively."

(4) *Final Review Questions* that gather up the scheme of the entire lesson. Thus we also connect the present lesson with a few words on the following one for next week. We have here again the "formal steps" of teaching reproduced in Questioning, *i.e.,* Preparation, Presentation, Association or Comparison, Generalization, Application.

Questioning as viewed by Professor Fitch is divided by him as follows: "Questions as employed by teachers may be divided into *three classes,* according to the purposes which they may be intended to serve. There is, *first, the preliminary or experimental question,* by which an instructor feels his way, sounds the depths of his pupils' previous knowledge, and prepares them for the reception of what it is designed to teach. Then, *secondly, there is the question employed in actual instruction,* by means of which the thoughts of the learner are exercised, and he is compelled, so to speak, to take a share in giving himself the lesson. *Thirdly, there is the question of examination,* by which a teacher tests his own work after he has given a lesson and ascertains whether it has been soundly and thoroughly learned. If we carefully attend to this distinction we shall understand the meaning of the saying of a very eminent teacher, who used to say of the interrogative method, that by it he first questioned the

knowledge into the minds of the children, and then questioned it out of them again."

**Curiosity Kindled by Questions.**

Says Fitch: "It is chiefly by questions judiciously put to a child before you give him a lesson, that you will be able to kindle this curiosity, to make him feel the need of your instruction, and bring his intellect into a wakeful and teachable condition. Whatever you may have to give in the way of new knowledge will then have a far better chance of being understood. For you may take it as a rule in teaching, that the mind always refuses to receive—certainly to retain—any isolated knowledge. We remember only those facts and principles which link themselves with what we knew before, or with what we hope to know or are likely to want hereafter. Try, therefore, to establish, in every case, a logical connection between what you teach and what your pupils knew before. Make your new information a sort of development of the old, the expansion of some germ of thought or inquiry which lay hid in the child's mind before. Seek to bring to light what your pupil already possesses, and you will then always see your way more clearly to a proper adaptation of your teaching to his needs."

**How to Learn How to Question.**

Holmes tells us (1) Listen to the questions of children. (2) Ask questions often of others. (3) Write questions out at home on each lesson. This should always be done to clarify the lesson in your own mind and give you confidence and ease, no matter if the lesson be supplied with good questions already. Make up new ones. (4) Study Question Books. This is about the only use we can see in most of the Series of such manuals extant.

**Character of Questions You Are to Form.**

Fitch gives the following helpful and pregnant suggestions and maxims:

1. The language of questions. Cultivate great simplicity of language. Use as few words as possible, and let them be such as are adapted to the age and capacity of the class you are teaching. Remember that questions are not meant to display your own learning or acquirements, but to bring out those of the

children. It is a great point in questioning to say as little as possible; and so to say that little as to cause the children to say as much as possible. Conduct your lessons in such a way that if a visitor or superintendent be standing by, his attention will be directed, not to you, but to your pupils; and his admiration excited, not by *your* skill and keenness, but by the amount of mental activity displayed on their part.

2. Not to give information in the questions. Do not tell much in your question. Never, if you can help it, communicate a fact in your question. Contrive to educe every fact from the class. It is better to pause for a moment, and to put one or two subordinate questions, with a view to bring out the truths you are seeking, than to tell anything which the children could tell you. A good teacher never conveys information in the form of a question. If he tells his class something, it is not long before he makes his class tell him the same thing again; but his question never assumes the same form, or employs the same phraseology as his previous statement; for, if it does, the form of the question really suggests the answer, and the exercise fails to challenge the judgment and memory of the children as it ought to do.

3. Get entire sentences for answers. A teacher ought not, in fact, to be satisfied until he can get entire sentences for answers. These sentences will generally be paraphrases of the words used in the lesson, and the materials for making the paraphrases will have been developed in the course of the lesson by demanding, in succession, meanings and equivalent for all the principal words. Remember that the mere ability to fill up a parenthetical or elliptical sentence proves nothing beyond the possession of a little tact and verbal memory. It is worth while to turn around sharply on some inattentive member of the class, or upon some one who has just given a mechanical answer, "Tell me what we have just learned about such a person." Observe that the answer required to such a question must necessarily be a whole sentence; it will be impossible to answer it without a real effort of thought and of judgment.

4. Do not put vague questions. It is of great importance, also, that questions should be definite and unmistakable, and, for the most part, that they admit of but one answer. An unskillful

teacher puts vague, wide questions, such as, "What did he do?" "What did Abraham say?" "How did Joseph feel at such a time?" "What lesson ought we to learn from this?" questions to which no doubt he sees the right answer, because it is already in his mind; but which, perhaps, admit of several equally good answers, according to the way the different minds would look at them. He does not think of this; he fancies that what is so clear to him ought to be equally clear to others; he forgets that the minds of the children may be moving on other rails, so to speak, even though directed to the same object. So, when an answer comes which is not the one he expected, even though it is a perfectly legitimate one, he rejects it; while, if any child is fortunate enough to give the precise answer which was in the teacher's mind, he is commended and rewarded, even though he has exerted no more thought on the subject.

5. Do not ask Questions that cannot be answered. For similar reasons it is generally necessary to abstain from giving questions to which we have no reasonable right to expect an answer. Technical terms, and information children are not likely to possess, ought not to be demanded. Nor should questions be repeated to those who cannot answer. A still more objectionable practice is that of suggesting the first word or two of a sentence, or pronouncing the first syllable of a word which the children do not recollect. All these errors generate a habit of guessing among the scholars, and we should ever bear in mind that there is no one habit more fatal to accurate thinking, or more likely to encourage shallowness and self-deception, than this. It should be discountenanced in every possible way; and the most effective way is to study well the form of our questions, to consider well whether they are quite intelligible and unequivocal to those to whom they are addressed, and to limit them to those points on which we have a right to expect clear and definite answers.

6. Do not give questions that only require "Yes" or "No" for an answer. There is a class of questions which hardly deserve the name, and which are, in fact, fictitious or apparent, but not true questions. I mean those which simply require the answer "Yes" or "No." Nineteen such questions out of twenty carry their own answers in them; for it is almost impossible to

propose one without revealing, by the tone and inflexion of the voice, the kind of answer you expect. For example: "Is it right to honor our parents?" "Did Abraham show much faith when he offered up his son?" "Do you think the author of the Psalms was a good man?" "Were the Pharisees really lovers of truth?" Questions like these elicit no thought whatever; there are but two possible answers to each of them, and of these I am sure to show, by my manner of putting the question, which one I expect. Such questions, should, therefore, as a general rule, be avoided, as they seldom serve any useful purpose, either in teaching or examining. For every question, it must be remembered, ought to require an effort to answer it; it may be an effort of memory, or an effort of imagination, or an effort of judgment, or an effort of perception; it may be a considerable effort or it may be a slight one, but it must be an effort; and a question which challenges no mental exertion whatever, and does not make the learner think, is worth nothing. Hence, however such simple affirmative and negative replies may look like work, they may coexist with utter stagnation of mind on the part of the scholars, and with complete ignorance of what we are attempting to teach.

7. Make questions that are clear, and without doubt as to meaning. Do not have those that are capable of two or more answers, as "Who was an Apostle of Jesus?"

8. Make questions as short as possible. One question seen recently had thirty-four words in it. Lawyers' "hypothetical questions" may be interesting to us, but not to children. You need not state numerous facts, as preliminary to your interrogation point.

9. Place your questions in definite, progressive, planned-out order. You want order in recitation.

10. Ask questions of a composite enough character that your answers require thought.

11. Questions should be animated and lively, not dull and dead. Live issues should be selected, and the manner bright.

12. Wrong answers should NOT be repeated, since this only assists in making the wrong impression stronger.

13. Throw out questions for research and personal individual investigation perhaps even from other than usual lesson sources. Let pupils question each other, thus provoking the

spirit of inquiry. The gist and basis of all fruitful recitation work in class will be the cultivation of "The Inquiring Spirit" so that pupils constantly ask "Who?" "What?" "How?" "When?" etc.

14. Propound the question first and call the name of the student who is to answer afterwards. This will insure the attention of all because of the uncertainty as to the person who is to answer. No intimation should be given to the student who is expected to reply even by looking at him while the question is being framed.

15. Questions should not be asked of members of the class in regular rotation, either in alphabetical order or in the order of their seating. In order to insure an opportunity for all to recite, the names of members of the class might be written on slips, shuffled together and then drawn out at random.

16. Address questions to the inattentive, but do not repeat the question if in their inattention they have not heard it. Questions should be put with promptness and animation. Alert questions will stimulate prompt replies. While questions should follow one another without delay, reasonable time should be given for an intelligent reply.

17. In his PRIMER Professor Adams points out that: "It is a mistake to ask questions which involve long answers, particularly in the case of the younger pupils. It is one thing to know; it is another to express. A child may know not only the story implied in a parable, but also the underlying meaning, and yet be unable to 'Give an account of' the parable. At the early stages all questions should be direct; *i.e.,* they should be real questions demanding definite answers."

18. Again according to Professor Adams: "To be simple a question need not be easy. 'Who is the author of the book of Hebrews?' is a simple but very difficult question. What is specially meant by simplicity in questions is what may be called their singleness, *i. e.,* only one thing should be asked at a time. Teachers who do not prepare their work not infrequently stumble into questions which involve several independent answers; and still more frequently they change the form of the question two or three times before they finally leave it for the pupil. This careless 'thinking aloud,' this making up of questions that ought

to have been carefully prepared beforehand, is disconcerting to the pupils, who frequently answer some of the rejected forms of the question instead of the final form."

**Adolescence and Adult Classes.**

Professor Irving Wood of Smith College has written a book on ADULT BIBLE CLASSES which with Professor See's Book, THE TEACHING OF BIBLE CLASSES are the only two handbooks for these ages, both of which should be carefully studied.

Professor Wood says: "The adult Bible class teacher must never forget that he is not doing elementary teaching. His object is not to see that his class knows certain facts, and to drill it until it does. He may be obliged continually to teach facts. So is the university teacher, however advanced his pupils may be in the subject. They should be taught, however, by relation to other facts, not by the dead lift of memory and repetition. Speaking broadly, the adult class has no place for the repetition-purpose of questioning.

"The second purpose of questioning, to help the students to think for themselves, is never out of place. The wise teacher begins its use very early. What is the principle of the Kindergarten, and most of the newer methods of education, but this? It marks the difference between Eastern and Western education. The Chinese student commits to memory his classics. The Western student is trained to independent thought and criticism. That means a very vast difference in the ideals of civilization. It is the difference between the methods by which Socrates and Confucius taught. Socrates asked questions 'to bring thought to birth,' Confucius made a collection of older literature to be learned and repeated.

"I cannot help feeling, however, that where a teacher and a class are in perfect *rapport,* questioning will lose its predominance in adult teaching. At best questioning is a drawing out process. The best adult class does not need to be drawn out. It comes out of itself when the opportunity is given. Will your class rise to a suggestion, thrown out like a bait? If so, why use the bare, cold question? I do not hesitate to say that the adult class teacher will do well to minimize the question as much as possible. Let him plan his work on the lines of suggestion,

rather than of question, and aim to use the question only when the more delicate and less obtrusive means fail. If this can be done there will be less exhibition of the machinery of teaching and more ease and smoothness in the flow of the class work.

"Many things may be done best by indirection. This is one of them. A teacher cannot make a class talk by command; and if he could, the talk would not be worth much. To make them talk by entreaty is not much less absurd. In social life people get so by long practice that they can 'make conversation,' which is a very fair imitation of the genuine article, but a class never acquires that skill. It must be genuine or be nothing."

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED BY PROF. MANNY.]

1. "Study carefully the method of Questioning used by Socrates. Is this method applicable to work with children?"
2. "Notice the Questions put by teachers and superintendent in Sunday School. Classify them, and compare them with Questions of general use in Day Schools, by Children playing in their games, by a lawyer examining a witness."
3. "What part of the Questions used in your class do you ask? What proportion is asked by your scholars? Which kind is the more efficient? Why?"
4. "What uses do you make of the 'left-over' Questions?"
5. "Do you address Questions first to the individual and then to the class, or *vice versa*? Which plan do you find the better?"
6. How should adolescent and adult classes be handled?

## CHAPTER XVIII.

### HOW TO USE STORIES AND ILLUSTRATIONS.

SUGGESTED READINGS.

*Teacher Training. *Roads.* pp. 72-74.
Sunday School Science. *Holmes.* pp. 48-50; 62-63.
Pictures and Picture Work. *Hervey.*
Teacher Training. *Roads.* p. 84.
Content of Children's Minds. *Hall.* pp. 55-56.
*Newer Methods for the Junior Class. *Lee.* pp. 13-15.
*How to Plan the Lesson. *Brown.* p. 47.
The New Psychology. *Gordy.*
The Seven Laws of Teaching. *Gregory.* pp. 19, 57, 74.
Pedagogical Bible School. *Haslett.* pp. 248-251, 262.

#### Illustrations and How to Use Them—Stories and Parables.

We have already taken notice of the strong part which Imagination plays in the child-life. Imagination develops shortly after Perception, and requires wise training just as it does. We recognize that a child exaggerates and seemingly lies, because it does not perceive properly; and we accordingly educate the perceptions to truer discernment, through more careful observation. The Imagination is of value because through Stories and Illustrations we reach the child's mind and the child's interests in a concrete form. This is the avenue of approach, the point of contact, by which Bible truth may be imparted, without dullness. Stanley Hall once said that of all things which a teacher should know how to do, the most important, without any exception, is to be able to tell a story. It is almost the main part of teaching. The child's thirst for stories is marvellous.

The Canon of Worcester says: "In the education of the young, and of the less reflective of our people, it would seem to be quite impossible—at any rate, no attempt has been successful —to teach abstract truth, or morality, except through parables, stories and metaphors, so that it may be the more easily apprehended, and the mere imagery laid aside when the mind ripens."

Miss Lee says: "Little children love stories and can be appealed to by stories in a unique way; and the vehicle of spiritual truth for them must mainly be Story-telling. We note how conspicuous a place was taken by story and parable in our Lord's teaching. 'By a parable,' the people ('children' in spiritual matters) were mainly taught. Questions were answered, difficulties met, in an indirect, not direct, method, by a story; and stories, too, in which hearers as a rule were trusted to find their own moral and deduce their own application, unless as individuals they desired further explanation. What is it that attracts the little child to the story? 'Story telling is a veritable spirit bath,' says Froebel. 'Eye, hand, and ear open to the genuine story-teller. The boy sees life reflected in the story.' The story shows life to the boy and so needs to show, in these early all-impressionable years, the best of life."

**The Purpose of Using Stories.**

Holmes names three aims in story-telling: (1) To win attention. Nothing will do it like a story. Try it with a restless class and see the result. (2) To anchor Truth in memory. Stories are like pegs on which facts are hung. Stories, as Dr. Roads puts it, "are intellectual eye-glasses," through which we see the truth more clearly and thus remember it more readily. (3) To quicken and stimulate thought. The subject is dwelt on longer, is looked at from manifold view-points, and hence is thought about more.

**To What in the Child Does Illustration Appeal?**

Here again, Mr. Holmes is suggestive. Illustration appeals "(1) to Sight. It appeals to the eye. It lays before it pictures, maps, objects, and causes it to see in these things likenesses of truth, or evidences of what has occurred, or the places where things have occurred in their relations to the pupil's own time and place. (2) To Memory. It appeals to the memory, and asks it to reproduce from its store the full particulars of something which it suggests in part. (3) To Touch. It comes to the hand, and asks it to help in giving an idea of length, breadth, height, etc., by serving itself as a measure. (4) To Imagination. Here it opens a wonderful world. Here are aroused similes, metaphors, vivid portraits in the picture gallery of the brain."

It is the world of illustrative fictions, not falsehood, but fictions, figments, things made in this enchanted chamber of the brain. (5) To Reason. It lays hold on the logical faculties and makes them serve. Comparisons are made between truth and natural objects."

**Dangers in Illustration.**

Several dangers are mentioned by the same author that are worth considering here: (1) Some persons use too much Illustration. They are like college boys who spend too much time on the football field to the neglect of their studies. It is as if a house were all decoration outside with no furniture within. (2) Some Illustrations are too broad. Fiction and truth are too much blended, or rather there has been too much fiction. The Truth is lost sight of in the haystack of fiction. They carry aid to some thought far from their user's purpose. They often defeat the end of their use. Of such beware. (3) Illustrations are used too carelessly. They illustrate too much, and so defeat their own end. Some persons occasionally use Illustrations only for effect, to cover up insufficient preparation.

**Characteristics of a Good Illustration.**

Dr. Hervey, a master in illustrating, has devoted an entire book to Picture Work. He notes two distinctions to be always borne in mind: (1) The Main Story, the skeleton on which we build. "Not merely for children, but for grown folk, too, is picture-work a means of teaching. In a densely populated quarter of New York City there is to-day a minister who is not content with mere word pictures. He brings into the pulpit the objects themselves—it may be a candle, a plumb-line, a live frog, an air pump. With him the method is a success, as it has been with others. Does this seem crude? So are the mental processes of every forty-nine out of fifty the world over. We never can know anything without having something to know it with. A 'like' is the key that enables us to unlock and to enter the door of the unknown." (2) Its Side Lights, or environment, so to speak.

The Main Story corresponds to the outline of a picture, the skeleton; the side lights to the finished background, the filled-in atmosphere. It has been claimed by some educators that the

wood engraving or line-cut picture, being outline and sketchy, appeals more to the smaller child, while the half-tone does to the older pupil. This does not necessarily follow from a study of child-nature. Granted that the small child does draw at first only in outline: granted also that he is highly imaginative and symbolic, and that he reads much more into that outline sketch than do we adults, yet the small child does not draw in outline because he *wants* to, but because he *has* to. The grosser and larger muscular movements are developed first, then the more delicate and highly-specialized ones. The child does not talk "baby-talk" because he wants to, but because his tongue cannot yet imitate accurately the more delicate sounds in specialized muscular action. You do not help him to get nearer the right pronunciation by talking "baby-talk" back to him. He will realize his imitative struggles all the sooner by hearing the right syllablization. So with stories and pictures, the full and natural portrayal, the picture as Nature presents it, with all its background and lights and shadows, is the more correct mood of presentation.

**"The Good Story Should Have the Following Marks:**

"(1) The story must have a beginning, concrete, interest-compelling, curiosity-piquing. 'All things have two handles; beware of the wrong one.' (2) It must have a climax, properly led up to, easily led down from; and that never missed. (3) Many good stories have rhythm, recurrence, repetition of the *leit motiv*. 'The Three Bears' is a favorite for this reason, among others. The commands of the Lord to Moses were regularly repeated thrice in the Bible story; in the book of Daniel, the sonorous catalog of flute, harp, sackbut and the rest, comes in none too often for the purposes of the story-teller. (4) All good stories have unity; parts well subordinated; the main lesson unmistakably clear; the point, whether tactfully hidden or brought out by skilful questions, never missed." Dr. Roads puts it another way: "(1) The Illustration must be transparent, and not in itself so attractive as to fix the attention. (2) Yet it should be so interesting as to give the truth a fresh setting. (3) The Illustration is for the Truth, not the Truth for the Illustration."

**Points to be Remembered in Story Telling.**

Says Dr. Hervey again: "(1) *Use direct discourse.* That is, to have the story vivid, put in so far as may be in running, personal, descriptive form, leaving out the third person. It will require an effort to keep yourself (in your embarrassment) from taking refuge behind the indirect form, saying, for example, 'And when he came to himself he said that he would rise and go to his father and tell him that he had sinned.' (2) *Choose actions rather than descriptions,* the dynamics rather than the statistics of your subjects—your story will thus have 'go,' as all Bible stories have. Those of us who have grown away from childhood tend to reverse the true order, to place the emphasis on the question, 'What kind of a man is he,' and not on, 'what did he do.' Let what he did tell what he was. (3) *Use concrete terms, not abstract;* tell what was done, not how somebody felt or thought when something was done; be objective, not subjective. (4) *A story-teller should have taste.* To form this taste it is indispensable that he should not read, but *drink in* the great masters: Homer, Chaucer, Bunyan, Hawthorne ('The Wonder Book,' for example), and above all the Bible itself. No one can absorb these without unconsciously forming a pure, simple style and getting a more childlike point of view and way of speech. Modern writers and modern ways of thinking are, in general, too reflective, self-conscious, subjective, and where children are concerned, too direct, bare, 'preachy.' (5) *The secret of story-telling lies—first of all, in being* FULL—*full of the story,* the picture, the children; and then in being morally and spiritually up to concert-pitch, which is the true source of power in anything. From these comes spontaneity; what is within must come out; the story tells itself; and of your fulness the children all receive." Dr. Roads enlarges: "By being spiritually minded always and deepening the spiritual life, so that spiritual analogies and truths may be seen in all that is seen, or read, or experienced. The teacher must have a clear understanding of the truth he would illustrate. He cannot show what he does not see."

**Brief Rules.**

Finally, Dr. Hervey sums up his suggestions as to the

story: "(1) See it. If you are to make others see it, you must see it yourself. (2) Feel it. If it is to touch your class, it must first have touched you. (3) Shorten it. It is probably too long. Brevity is the soul of story-telling. (4) Expand it. It is probably meagre in necessary background, in details. (5) Master it. Practise. Repetition is the mother of stories well told; readiness, the secret of classes well held. (6) Repeat it. Don't be afraid of re-telling a good story. The younger children are, the better they like old friends. But everyone loves a 'twice-told tale.'" He adds: "The 'wholes' of Scripture narrative, whole books, whole lives, whole stories told as wholes by the teacher or by a single pupil, and not picked out piecemeal by the teacher from halting individuals—these are the things that in the class give interest and that in the mind live and grow and bear fruit. 'Moral power is the effect of large, unbroken masses of thought; in these alone can a strong interest be developed,' and from these alone can a steady will spring."

Referring to the art of story-telling, Mizpah S. Greene says: "One reason why the story arouses so much interest in the mind of a child is because it presents events to him in wholes. Thus, he is not satisfied with parts of stories; the beginning, the middle, or the end alone, but he insists upon hearing the complete story. A usually attentive little girl showed her evident discontent and lack of interest while her Sabbath-school teacher was telling, in an interesting manner, the story of David and Goliath. The child's dissatisfaction was so plainly shown that at length the teacher asked, a little impatiently, 'What is the matter, Anna? Don't you like to hear all about brave David and how he conquered the terrible giant?' 'You didn't tell us about David as a little boy, and how he grew to be so strong and brave,' was the child's reply, followed by a shower of tears."

Professor Adams says: "While the chapter-interest dies with each chapter, the story-interest goes on increasing from chapter to chapter. So in teaching—the lesson-interest should run down at the end of each lesson, but the interest of the course as a whole should rise from lesson to lesson."

Dr. William M. Taylor, as quoted by Dr. Hervey, told once of a conversation with a carpenter, in which he advised him to use certain decorations. "That," said the carpenter, "would

violate the first rule of architecture. We must never construct ornament, but only ornament construction." So it is in story-telling.

**How to Learn How.**

Hervey, Holmes, Roads, Gregory, everyone who has written on Teaching, add suggestions on cultivating this Art of Illustration, for it is an art, one of the greatest arts. Like every other art, it demands study (incessant study) and—practice. Here is the gist:

Study Models. As in all imitative arts, we learn best by noting how others acted and spoke. (*a*) *Ancient models.* Socrates, a master in the art. Christ, the most ideal Story-teller. Read His Parables, without a word of alteration or enlargement, and you have the most attractive stories. If you ever tell the like, you may be well satisfied. The art of illustration reached perfection in Him. Read the discourses of Jesus and see what wealth of illustration is in them.

(*b*) *Modern.* Read Spurgeon, especially John Ploughman's Talks. They are homely, terse, rugged, telling. Moody, whose Bible stories are marvellous. As he put it, he "simply took the old dead skeletons and put living flesh on their bones, and made them walk among us." Every teacher should own and read one volume of Moody. In English literature, study Chaucer. Mark how he made such a picture of his Canterbury pilgrims that not only the color, the action, and the characters of the scene, but also the very atmosphere of the jolly crowd has been clear and vivid for more than four centuries. Macauley boasted that he would write a history which would supersede the latest novel on the tables of the young ladies of the day. How did he accomplish this? Read his History of England and learn the secret of the power to picture. Another modern writer who should be commended for her exquisite style and brilliant picturing, although we may not always agree with what she says, is Marie Corelli. Study George Eliot's Silas Marner, "where the interest never flags, the proper perspective is always maintained, light and shade are in due proportion, and the lesson to be learned is taken, not as a bitter dose, but as one drinks in the fresh air of a clear May morning." Study it and learn how

to tell a story. Hawthorne's WONDER BOOK is another picturesque model. Beware of most present-day writers, for the generality of them are too reflective, self-conscious, subjective; and where children are concerned, too direct and bare.

PREPARE CAREFULLY. It is easier—at least it is lazier—to provide *many things* than to prepare *much*.

THE MIND USES BY PREFERENCE ITS MOST FAMILIAR KNOWLEDGE. Each man borrows his illustrations from his calling: the soldier from the camps; the sailor from the ships, etc. So in the objects of study, each student is attracted to the qualities which relate it to his business or experience. Therefore, try to keep well within the range of your pupils' plane of experience in selecting your story or illustration and in building it out.

OLD TESTAMENT STORIES AND LIFE SEEM SOMEWHAT NEARER TO CHILDREN THAN NEW TESTAMENT, and especially than the History of the Acts. It is the reason why so many prefer to give but a simple and brief outline of Christ and His Life, and then to take up the Old Testament *biographically*, not historically, which would come much later, after historical concepts have arisen.

"RICH DETAIL DOES NOT NECESSARILY MEAN MANY WORDS," says Miss Marianna C. Brown. In Bible stories it is usually expressed in a few well-chosen and telling words. In the **Balaam** story the angel stood in Balaam's way three different times. Each time we are told definitely about the road at that particular place. Each time we are told definitely what the ass did; for each time he did something different. All this and more is vividly given in six ordinary Bible verses. The conversational parts of Bible stories are equally full and to the point. The teacher cannot do better than follow them as closely as possible. But where we cannot quote exactly, we need not on that account drop from direct to indirect discourse. If a story is too vivid the conversation must be in the form of direct discourse.

CHOICE AND TREATMENT OF STORIES. Miss Lee says: "We must choose our stories with the greatest care. The stress must be laid on goodness and righteousness. It is true that goodness and righteousness must be seen together with evil that the true contrast may be felt, but the sympathy must be enlisted on the side of good. Cinderella, without the ugly sisters, would be

a picture tame and untrue to life. The heroism of David stands out as a contrast to the brute strength of Goliath; but in telling a story we must be careful from first to last to enlist sympathy on the right side."

POINTING THE MORAL. "The story well told points its own moral," says Miss Lee, "in the indirect and therefore the most effective way. To express the moral in our own clumsy words at the end, as a rule merely blunts the impression the moral has already made. We need to trust the child with the tale. The soul of the child will reach out to the spiritual idea in the story and assimilate it without a word of moralizing if we have done our work efficiently, with our soul alive to the implicit truth we are endeavoring to convey."

**Verbal Bible Illustrations.**

Dr. Roads sums up an exceedingly suggestive list. It will assist us much in thinking up illustrative material.

1. *Objects of Nature.* Find where the sun, moon, stars, grass, birds, etc., are used in the Bible, and compare with modern things. Use the wonders of American Natural Life and Scenery in a similar way. The common objects of to-day in our American Wonderland will speak just as powerfully as Palestine did under Christ's magnetic hand.

2. *Human Activities and Occupations around us, of the kind the child can appreciate.* We live in the most magnificent scientific age known. Use it to help Christ's Kingdom on. Not only great building operations, tremendous works, great ships, but the marvels of science and discovery are at our beck.

3. *Anecdotes, Stories* (Parables from Bible, early English Writers, etc.), *Biographies from Modern and Present-day History, American and European History, Classical Mythology, Old Legends* (See Gould's LEGENDS OF THE PATRIARCHS AND PROPHETS, Miller's GLIMPSES THROUGH LIFE'S WINDOWS, Stall's FIVE-MINUTE OBJECT SERMONS; Miss Yonge's BOOK OF GOLDEN DEEDS, etc.). Allegories, Similes, and, lastly, Illustrations from vivid preachers, for they published their sermons to help spread the Truth, not to remain on shelves.

4. *Expressive Symbols, Types, etc.,* as the Cross, the Anchor, Crown, XP, JES, Triangle, etc.

5. *Current Anecdotes.* Study the current newspapers and magazines. Much that is suggestive and impressive will come to hand. Many a tale of local bravery, self-denial, self-sacrifice of comforts or life, devotion to duty, to religion, to God, to Missions, etc., will be found in almost every issue of a paper or magazine. If the children know the people or the locality of the event, it will win personal interest. The story can be briefly and vividly recast in your own language for presentation and elucidation of the lesson. To preserve this material until needed, that is, until it naturally suits the lesson at hand, begin an Envelope Filing System. Get cheap manila envelopes, tuck the flaps in (or cut them off entirely) writing the general topics you will need on the upper, left-hand corner, and file in a box or drawer (the box in which the envelopes were bought will do if you strengthen the corners with cloth, gummed tape). Into these envelopes put all clippings you can secure of suggestive use. Copy mottoes, passages, stories, etc., where you cannot clip, and file the memos in the same way. If the system grows very large, special envelopes can be made of heavy manila, and the whole filed in ordinary chiffonier drawers, three rows to a drawer. This plan is far better than a clipping *book,* for it is difficult to find such material at once when wanted, without an index, which means excessive work. By the suggested system, the envelopes are their own index, being arranged in order as in a dictionary or encyclopaedia.

**Other Illustrative Methods.**

The following chapter will deal with manual work in the Sunday School, so that a mere reference is here given in order to preserve the unity of this chapter.

1. *Maps.* No historical Lesson should ever be taught without use of maps. Not only should places, routes, etc., be shown on maps; but Outline Maps should be used for scholars to draw on. Also Physical Relief Maps from pressed paper should be constantly used. They may be colored by the class. The Sunday School Commission of New York has the largest collection of Maps and Pictures in the world on exhibition, for the guidance of teachers.

2. *Map-Drawing.* Learn (*a*) to rapidly sketch maps and insert places, using pad of paper, or, better still, a blackboard;

(*b*) to make paper pulp maps (see MANUAL WORK, by Littlefield); (*c*) to use Sand Tables, where a separate room can be secured (see Maltby's MAP MODELLING).

3. *Models and Objects.* Objects of the Temple are made in reduced form for illustration (N. Y. S. S. Commission). Other objects can be constructed to illustrate lessons by individual members of the class. The Y. M. C. A. Booklet on "Life of the Christ" and the Source Method Lessons of the Sunday School Commission of New York, give suggestions for illustrative construction. About thirty important Bible Models are now made by the Commission.

4. *Sketches,* illustrative of Pictures, Models, Scenes, Symbols, etc., made by teacher or scholars.

5. *Religious Art,* especially Religious Pictures, is dealt with very fully in a special chapter in another section of this book. It is both a matter of telling interest and of vital importance to secure the right point of view toward the cultivation of this artistic instinct.

Types of pictures and their selection are of supreme import, for one of the greatest mistakes we can make is to select pictures ill-adapted to particular ages. Some selections are positively harmful and injurious. This is not the fault of the pictures, but their abuse, their use at the wrong age or time. Pictures that are concrete are in themselves better for children than those which are mystical or abstract. Pictures that show actions, even in war and killing, are attractive to small children, because of their action. It has been shown that such pictures do not work injury to the child, for it is not the pain or the killing that he cares for or even realizes, but the vividness of action and doing. Pictures of God's Love and Care, of Jesus Blessing Children, or Healing the Sick, of the Nativity and Childhood, of Country Life in Egypt and Palestine, all these appeal to the younger children.

On the other hand, pictures of Pain, Martyrdom, Suffering, deeper Ethical and Abstract Teaching, such as the Last Supper, Crucifixion, Gethsemane, Transfiguration, etc., are better suited to adolescence and to the adult plane of thought. All this does

not mean that pictures of either sort should be exiguously excluded from either age.

Again, Modern Painters: German, French, English, and American, are better suited for Sunday School use, as being more devotional to modern modes of thought than the so-called Old Masters. As such they are in demand for children, while Old Masters can be appreciated only by those above adolescence. Most of the Madonnas are old Italian, and as such scarcely appeal at all to young children. A practical test of this may be made by giving children of varying ages the choice of one picture out of a collection of fifty of these various sorts. The Sistine, Bodenhausen, Ferruzzi, Max, and Modern Madonnas, such as Knaifel (Tennessee), Partridge, and Skolas, seem the most popular with children. In the Old Testament, almost all the cheaper reproductions are from Dorè, Raphael, Angelo, and Tissot. In the New Testament, Hofmann is the leader. Then comes Plockhorst, Dorè, Bouguereau, Bida, Müller, Raphael, Murillo, Zimmerman, and Tissot. There are, of course, many hundreds of scattered artists with two or three favorite and vivid pictures to their credit.

[It should be noted that The New York Sunday School Commission has published a book with all the pictures carefully listed, and has endeavored to aid teachers who want the most useful and devotional type of pictures for school use, by marking with a star (*) the best.]

It is well for everyone using pictures in the Sunday School to consider and to call attention to the distinction between imaginative pictures and real pictures. In some cases the one is better than the other type for purposes of illustration, and for the clearness of the impression received, and especially for the accuracy of the impression carried away. First, in all Scenery, the real is to be preferred, and the objective rather than the ordinary photograph. Thus the stereoscope is of particular worth, because it gives vivid, objective, natural representation of scenes in the Holy Land, with all the reality and truthfulness of detail and objective proportion, as if seen by the observer with the naked eye. Next in value come pictures in the flat, photographs of Bible scenery.

Second, in Bible History, illustrating topics, events, persons of Bible History, always point out the fact that none of such pictures are "real," that is, are actual representations of the portraits or events. Here again a distinction is to be noted. Where the picture is representative of actual present-day customs, which are known to be so similar to those of the time we use them for, as to be fairly accurate copies of such times and customs, we can count them as "real." But all other pictures are works of the imagination, perhaps nearly true to type and fairly good for general illustration, but nevertheless fanciful, and not to be used dogmatically to give a child the impression that this is an absolute portrayal. This is particularly the case in the many pictures of our Lord, of the Events in His Life, and of the many imaginative Old Testament Scenes. In fact it is best to show a scholar a great many pictures of the same subject, as for example, the Resurrection, the Crucifixion, the Temptation, the Head of Christ, etc., just to make it realize that all of them are but the ideal and fanciful representations of mankind. As such they lead us to a pictureless ideal, represented by the highest known art of the day of portrayal.

The coming into the field of our use of the Tissot pictures is a subject of sufficient congratulation to diminish our regret at the fewness of other modern pictures within our disposal.

Most of the Italian Masters' pictures are formal works of art, but with no appropriate religious content for us; as far removed from our conception of everyday life as a Latin Bible would be for a text book, and the German pictures, a principal alternative, for the most part entirely lack that artistic fire that gives works of art their reason for existence.

**Graded Stereoscopic Work.**

In even the humblest Sunday School the stereoscope and stereographs are to-day becoming an almost indispensable adjunct. The subjects involved are principally scenes from the Holy Land, its people, places, and customs. Nevertheless, there ought to be grading in their use, a sequence or order, by which the pupils are conducted in a systematic rather than a haphazard fashion through the land that Jesus trod.

Just as there are two kinds of lessons, so there are two methods or lines of grading possible in the use of stereographs.

(1) *The International, Joint Diocesan, Blakeslee, or any One-Subject Lesson System.* Here the stereographs will have to be supplemental, but nevertheless constantly used. Each Sunday School Library should possess an outfit of stereographs and instruments, and as any event in either Old Testament or New is located on the map, the scenes bearing on that locality are shown. This requires that the teacher look up beforehand the stereographs that belong to each particular lesson. Reference to the fully-tabulated tours at the end of the Picture Handbook of the Sunday School Commission of New York will quickly locate the stereographs wanted for each lesson. Those possessing the Forbush handbooks will find tables therein showing the application of the stereographs to all prominent courses. (2) *In Fully Subject-Graded Schools.* Subject-grading is the coming system. It is sweeping all other schemes aside most rapidly. A subject-graded school lives in the atmosphere of order, system, and grading. Naturally it will fall into system in the use of stereographs. The habit grows on one. Stereographs can be used as early as the ninth year, not much before, and are in order even in adult life. Properly speaking, they would first be used in the Old Testament stories, then in the life of Christ, the history of the Old Testament, the Messianic Life, the Apostolic Church, and even in Church History. For these last two courses, as well as for that on Christian Missions, it will be necessary to communicate with the Commission Supply Departments or with the publishers direct, and secure the list of stereographs bearing on places outside of Palestine.

It might be impracticable for each class in such a school to purchase all the stereographs required, though where this is done they would be used in sequence year after year by oncoming classes. It would probably be wiser therefore for the school to put in say one hundred views covering the entire field, cataloging them according to the lesson grading, so that each class could find its needed views, and have them, as a whole, form a part of the Sunday School Library, to be loaned out Sunday by Sunday to different classes throughout the school, a set for each grade. Thus there would be an economy in stereographs, which is important when so many are required. With any of these courses, or in whatever way the stereographs are used,

Historical Maps, comparative embossed Relief Maps, Religious Art of the Imaginative Type (pictures of Old Testament Scenes or of the Life of Christ), and above all the Bible, are expected to be constantly in hand.

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED IN THE MAIN BY DR. HERVEY.]

1. "Which kind of Stories have you found most effective, modern or classic? Stories read or told? True or fictitious? Those based on poetry or prose? Stories in which the moral is set forth or hidden?"
2. "What is your purpose in using Stories in Sunday School?"
3. "Mention five requisites of a good story-teller."
4. "What means can you make use of to make the customs, dress, manners, etc., of Bible people seem real to children?"
5. What Illustrative Methods, or Devices, other than Stories, have you found practicable? What are the best types of Pictures?
6. What advantages have stereographs over other illustrations?

## CHAPTER XIX.

### MANUAL WORK IN THE SUNDAY SCHOOL.

SUGGESTED READINGS.

*Commission Bulletin. Vols. II. and III.
Handbook on Manual Work. *Littlefield.*
*The Sunday School Problem Solved. *Smith.* pp. 8, 36, 75.
*Manual Work for the Sunday School. *Sexton.*
Newer Methods. *Lee.* pp. 2-4, 9-10.

**Manual Work.**

"Manual Work" means, of course, anything done with the hands. In this broad usage the term includes all written and illustrative work. Technically, however, it is generally confined to-day to the following Types of Work, which are briefly summarized and described below. All are used at the same time, synchronous, not consecutive. For older scholars of the Adolescent Age, boys and girls alike, there is nothing that "takes" so well as the advanced forms of Manual Work, especially Note Books and Maps. The fatal "leak at the top" is almost overcome by its proper use. The general divisions are:

*I. Illustrated Book Work.*
*II. Map-Making in Relief.*
*III. Map-Making in the Flat.*
*IV. Model-Work.*

1. Illustrated Book Work.

It used to be thought that, since small children were fond of pictures, Bible Pictures were only of use in the lower grades of the Sunday School. For many years, their use has been confined to a topical illustration of some Bible Story or Ethical Lesson. To-day it is being realized that this is a very small field, and that their power is perhaps greatest as a means of self-expression in the higher grades.

Even in adult reading of current literature it is noteworthy

that illustrations and pictures are the chief means used to impart ideas and descriptions. People look at the pictures in current literature, and scarcely do more at best than glance rapidly over the reading matter. A picture will convey in a comprehensive, vivid, picturesque instant a grasp and detail in any subject that it would require pages of print to explain. Moreover, we are of a concrete, rather than abstract or abstruse, type of mind in this age. The eye-gate appeals to our understanding far better than the ear-gate, and the picture eye-gate best of all. Thinking of a historical scene or object requires visualizing. If we have only a literary description, the process of visualizing is most complex, though not so difficult perhaps as with a verbal description. A picture visualizes at once—gives it all in a flash, as it were. Pictures are thus of value in every stage of education, with the adult fully as much as with the youngest child.

In all education of the modern type, it is recognized to-day, that "means of self-expression" are necessary. The student, young or old, must *do* in order to understand. The object must precede the symbol. The concrete must anticipate the abstract. The true education says that doing must come before learning, that we understand by our reconstructing, or at least representing, what we are to learn by rule and principle later. Education thus, secular and religious alike, is meeting in self-expression the wants and craving and desires of the pupil.

Some of such "Means of Self-Expression" are Representing the Subject by the Use of Pictures, by Drawings, by Maps (relief, putty, clay, Pasticine, paper-pulp, ink, crayon, water colors, and even pyrography), Written Description of the Subject-matter in the form of Notes or Essays, by Constructing Objects or Models, by Reproducing Bible Scenes in simple Plays and Dramatization, etc. It is important likewise that Expression of Christian Teaching and Altruistic Principles be given actually in suggested works of charity and kindness, in practically *living* the life for which the principles and teachings stand.

*Grade I.* Pictures in the Kindergarten and Primary Schools. Picture Mounting Books (N. Y. Sunday School Commission), in which pictures of the half-cent or penny series are pasted in with Dennison stickers to illustrate a topical lesson.

*Grade II.* Pupils from 8 or 9 to 10 or 11. Old Bibles or

Testaments are clipped, making a harmony of the Old Testament, or Life of Christ, or Apostolic Church. Clippings and pictures to illustrate them are mounted in Picture Mounting Books, and a Picture Bible thus formed by each child. Children of this grade can often do this work, when their writing is still too labored and crude for written elaboration. Reverence is taught by carefully burning waste portions of the old used Bibles. Sometimes the book covers are beautifully illuminated.

*Grade III.* Pictures are mounted in books in historical sequence as before, and a brief description written beside them, or on the opposite page, in addition to the study given to the lesson in connection with the Lesson Manual. There are two types of children, one the mental type, the other the manual type. This latter type is the "bad" boy or girl. Realize that badness is often extreme nervousness and activity, and will disappear at once with the use of Manual Methods, self-expression, such as is supplied by this note-book work. This is successfully done with pupils from 10 to 12 or 13 years of age.

*Grade IV.* Pictures and Mounting Books, as above, with much longer essays or fuller notes or long theses, forming an original biography or history of the subject studied. Drawings, maps, etc., are added, and often quite elaborate books prepared, reaching up to adult life and Bible Classes. This begins at Adolescence, 12 years onwards.

Thus we cover all the divisions of the Sunday School, in a graded picture note-book scheme.

Kindergarten and Primary in Grade I.

Grammar School in Grades II. and III.

High School and Post-Graduate School in Grade IV.

**II.—Map-Making in Relief.**

(*a*) *the Klemm Relief Maps of Egypt, Palestine, and Roman Empire* may be colored with water or oil colors. (*b*) *The Sand Table Map* may be used in all grades. Even adults delight in it. The best proportions are three units one way by four the other. White Rockaway or River Bottom Sand or ground Glass Quartz are the best materials. (*c*) *Paper Pulp* (white or olive green), *clay, or even putty, can be molded.* For the use of the Pulp, see the Commission Bulletin, Vols. II. and III. (25 cents

a volume) or Mr. Littlefield's MANUAL WORK. Clay and Putty do not dry well; but are used on glass or the board may be painted. Pulp is the best, though flour and salt are used. The Maps are made in the Map-Boards, noted below, and when dry are pried off with a broad knife, and pasted on cardboard. They may be colored as desired with oil colors, water colors (Diamond Easter Egg Dyes or Japanese Water Colors on cards). Another excellent material is Plasticine, a kindergarten clay that comes in colors. The maps are made during two or three Sunday School Sessions, in a separate room, under a special teacher, who takes the regular teacher and the pupils apart for this work, or they may be done outside of school hours, some afternoon or evening, as arranged. Much time is saved, as the Bible Events and History are clinched readily by these maps, and Bible Geography becomes a matter of certain visualizing, not of dead rote memory, to say nothing of vital interest. A good "key" for the dimensions and relations of Palestine is given in MANUAL WORK.

The only Maps needed in the whole course are: 1. IN OLD TESTAMENT HISTORY, *Palestine,* some colored for Pre-Exodus and some for the Conquest, Solomon's Kingdom, and Subsequent Fortunes of Israel and Judah; *Egypt and Sinai,* for the Exodus; *Mesopotamia,* for the Exiles. 2. IN THE LIFE OF CHRIST, *Palestine,* with New Testament Divisions, and *Galilee,* showing Esdraelon for the Galilean Ministry, which requires more space to outline it. 3. IN THE EARLY CHRISTIAN CHURCH, *Roman Empire* only, for St. Paul's Journeys. Six maps in all are essential.

### III.—Map-Making in the Flat.

The Historical Maps of the Littlefield, Bailey, Harrison, McKinley, and Hodge Series cover every possible style, price, size, and subject desired. They range from 45 cents a hundred to 10 cents apiece. In general we would recommend the following use, running parallel with the Relief Maps. Use them in profusion, letting *every* pupil have them, water or oil colors.

(*a*) FOR OLD TESTAMENT HISTORY, get the full set of Littlefield Maps for coloring with crayons. There are fifteen in the set in all. The several Bailey Maps, especially the Key Maps,

are valuable for rapid line making and for Reviews and "Tests." (*b*) For the Life of Christ, use the Littlefield, for it gives Palestine in larger form, use Bailey Esdraelon for Galilean Ministry, use Bailey Key Map for places. (*c*) For the Apostolic Church, use Littlefield Map for Early Apostolic Journeys, use Bailey Roman World and Key Map of Roman World for St. Paul's Journeys. These sets of maps sell by the tens of thousands and are the very best avenues of interest and "point of contact" yet developed in Bible Study. Note carefully that NO MAP WORK should be begun before the age of TEN or ELEVEN.

**IV.—Modelic Work.**

Models are essential to a clear understanding to-day. They have long been seen in the Day School. They are rapidly coming into the Sunday School. Hundreds of dollars are being spent in their manufacture. Every good Sunday School is putting in a Museum. The list is constantly being enlarged. Note carefully that some models can be used at all ages, some only after "Historic Perception" has developed. Those usable before ten are the Houses, Tent, Sheepfold, Scroll, Well, Water Jar, Lamp, Tomb, and Water Bottle. All these and the others can be used for all ages above ten. Some of them combine splendidly with the Sand Table. Under Models, would also come the Flowers of Palestine and Stereoscopic Pictures, commonly called Stereographs, which portray real scenes in the three dimensions.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What are the Chief Divisions of Manual Work?
2. What four grades of Book Work are used? Explain each.
3. What can you say about Relief Maps—the Materials, Subjects, and Mode of Making?
4. What special use is Map Work in the Flat?
5. What advantages have Models?

# CHAPTER XX.

## MEMORY AND ITS TRAINING.

### SUGGESTED READINGS.

**Memory:**

*Teacher Training. *Roads.* pp. 68-71.
*Talks to Teachers. *James.* pp. 116-145.
The Art of Teaching. *Fitch.* pp. 144-158.
Up Through Childhood. *Hubbell.* pp. 182-190.
*How to Strengthen the Memory. *Holbrook.*
Foundations of Education. *Moore.* pp. 67-80.
Psychology and Psychic Culture. *Hallack.* Chapter VI.
A Man's Value to Society. *Hillis.* pp. 133-140.
Pedagogical Bible School. pp. 114-116.

**Memoriter Work:**

*The Art of Teaching. *Fitch.* pp. 14-175.
Pedagogical Bible School. pp. 269-282.

### Memory-Training in the Scholars.

There would be little use in teaching, unless it left a residuum, at least, of stored-up knowledge, related, interwoven knowledge, as an impress upon life and character. We have already considered the general facts about memory.

Here we wish to think of only those facts of special interest in our practical training of memory.

### What Kinds of Memory Are Wanted?

Is it a memory of Words, Verbal Memory (as that cultivated in Memoriter Work), or of Things and Facts (as History, etc.)? Is it primarily Concrete Memory, accurate reproductions of visual images, pictures, sounds; or an Abstract Memory, such as holds the gist and general meaning of what has been taught, and can reason better about the facts learned than most visualizing memories? Have you ever noticed that those children who learn to recite the Catechism most accurately, are least able to explain it? and that the other class, who stumble over it, letting slip small words, can cover the sense and meaning of the

answers with far more understanding than do the former group? We "do not have memory," says James, "but memories," and you must bear in mind each time the kind you are seeking to cultivate.

**Types of Memory.**

Haslett says: "Different types of memory are found to exist. The visual type remembers things in terms of visual images while the tactual features largely disappear. The auditory type sees things in terms of hearing while the visual and tactual may fade away. The tactual type remembers in terms of touch. The mixed type of memory is probably the most common of all, and the most valuable. Usually some one of the three types prevails in each mind and the aim in teaching is so to present the material as to appeal to the dominant type."

Thorndike thinks "Individual intellects can be divided roughly into two classes: those able to work with ideas and those able to work with things. Some children manage numbers, words, parts of speech, chemical symbols and the like, but fail relatively in measuring boards, catching fish, cooking meals or making toys. They are the idea thinkers. Others make little headway with their arithmetic, grammar or text-book in chemistry, but succeed in the shop, woodwork, and laboratory. They are the thing thinkers. There is, however, no opposition between these two types; indeed, a high degree of skill with ideas means a higher than average skill with things. Still for practical purposes we can classify children by their special strength into these two groups."

**Chief Educational Laws of Memory.**

Dr. Roads puts them in popular language. We shall give his summary, and then treat them in detail, scientifically.

1. *Absolute Faith in Memory.* Do not depreciate it, as so many do, simply saying that they have a poor memory, and that there is no use in trying to learn. We do what we believe we can do. All have some memory. Use what you have. Expect memory to recall. Demand it. Train it. Have patience with its failures and weaknesses. A child cannot carry a strong man's load.

2. *A First Powerful Impression helps to make a fact or*

*thought cling to the memory.* Give a startling effect at first, vivid impressions, strong emphasis, clear outlines of the skeleton. Do not surround it by too many and misleading and diverting side-lights. Keep to the subject, and do not wander off in digressions and discursions. Strong contrasts of one fact set against either an entirely opposite one, or a similar one, in which the points of dissimilarity are emphasized, will aid in this impression.

According to Thorndike: "As a rule it is more economical to put things together energetically than to put them together often; close attention is better than repetition. The active recall of a fact from within is, as a rule, better than its impression from without; for recall is a helpful way to be sure of close attention and also forms the connection in the way in which it will later be required to act. Furthermore, if children are taught to memorize by recall, they are saved from wasting time in reading over and over or studying at length facts which they have already committed to memory. In memorizing by recall one not only knows a fact; he also knows when he knows it.

"It is fashionable nowadays to decry memory as a sort of cheap slavery of the intellect, a 'skeleton in the closet' of teaching, not fit to be mentioned in the polite society of apperception, interest, reasoning, and the rest. In the laudable effort to cure school work of the error of trusting everything to verbal memory, writers on teaching have made the mistake of the surgeon who cured a sprained ankle by cutting off the leg.

"Indeed the trouble was not with memory, but with what was remembered, words only. We surely must not cut a man's legs off, because he walks into danger on them! If a fact is understood, the better it is remembered, the better off we are. It does little good to explain a process so skilfully as to make it perfectly understood, if the explanation has to be repeated again the next week or day. Moreover there is and probably always will be in school work a great bulk of fact which pupils can understand without any difficulty, but which can be made their permanent possession only by definite effort.

"The principle that knowledge should be not a multitude of isolated connections, but well ordered groups of connections, related to each other in useful ways—should not be a hodge-

podge of information, but a well-ordered system whose inner relationships correspond to those of the real world—is called the principle of *correlation.* It implies that lesson and lesson be brought into relations one with another in a larger unit, and that one subject of study be taught with reference to the other subjects whenever the facts they represent have important bearings the one upon the other in the real world. The chief dangers to be avoided in teaching relationships are: (1) such as infatuation with the doctrine of correlation as leads one to waste time in teaching relationships so obvious that a pupil is sure to make them for himself or so trivial that they are not worth the making, and (2) such ignorance or carelessness as leads one to teach relationships that are false or artificial. It is as bad or even worse to teach a useless relationship as a useless fact, a false relationship as a false fact."

3. *Personal Interest in the learner.* We remember what we have interest in. Note the scores carried in the brain of the small base-ballist; the names and records stored by the race-goer; the formulae constantly used by the chemist, and many similar instances. Develop curiosity and so interest in the truth; stir up motives of personal regard for the acquisition of that knowledge. The motives that help to hold Attention are those of most avail in Memory as well. Roads puts it: "The law of powerful first impression is like making the food very attractive and appetizing: the law of intensified interest is like creating a voracious appetite. The two working together will produce a perfect memory result."

4. *Manifold Associations.* All educators lay particular stress on this, for it is the scientific basis of Memory. We not only comprehend and understand and "assimilate" new truth by connecting by "Apperceptivity" with the old and familiar truth; but we remember and recall it in the same way. Thus associating the fact that Palestine is about the same shape as New Hampshire helps us to remember it, for we all recall New Hampshire's contour.

Most memory devices are false, cumbersome, extraneous, and complicated; but natural association is demanded for all good memory. The so-called mnemonic systems are wholly useless and artificial, and ultimately involve more waste of energy,

more toil and strain and work, than straight out-and-out learning. They recommend irrational methods of thinking, and are only of use for detached facts, not otherwise easily associated. James illustrates by the use of the mnemonic *"Vibgyor"* to recall the colors of the spectrum.

He notes the consequent injury of "cramming," which seeks to stamp in things temporarily by intense application, with few, if any, associations formed, just to carry one over an ordeal. It does not lead to the results desired by the permanent, retentive memory. If it did, it could be recommended as a labor-saving plan. The same facts gone over day by day, slowly, repeatedly thought about, and thus associated with many other facts, would have had woven around them a mass of friendly associations, any one of which would have fixed it firmly in the mind.

5. *Repetition.* Mere rote repetition will not necessarily aid in fixing facts in memory. It should be slightly varied to secure and retain high interest, and then each repetition will be just as helpful as the first impression. Again repetitions, conducted not all at once, but at separated intervals, are of more benefit than continuous work.

6. *Thoroughness and System.* The habit of desultory novel-reading, reading to forget, is one of the injurious and pernicious habits of the present day. It ruins good memory. While it is true that "the secret of a good memory lies much in what we learn is best to forget," because we cannot carry everything in mind, and hence should discriminate; yet the constant reading of what we determinedly do not intend to remember is destructive of good memories. The Memoriter Work assigned in various Lesson Systems, is not to be neglected, without harm. Much more should be learned than is learned to-day, and teachers need not be afraid of imposing too hard a task on the pupils.

**How to Memorize.**

Suppose you or your scholars have (1) a piece of Scripture to learn by heart, or (2) General Facts of a Lesson of either (a) an Historical Character, or (b) a Doctrinal and therefore abstract character to store up in mind. These are two distinct cases. *The former calls for Verbal Memory; the latter demands Rational Memory.* VERBAL MEMORY. The mind should be

bright and fresh, not tired, and wearied. Retention is a necessary part of memory, and the brain cells are not in fit condition to retain when wearied. As a rule, according to Fitch, the mind is in its highest cerebral activity within one or two hours after the morning meal. This may vary, though, with different persons. Selecting the right time, suited to your condition and nature, sit down and read over once, twice, three times or more the *whole* passage to be learned. Then begin, little, by little, and analyze and think about each line; learning and repeating it, clause by clause (not just five words more, etc.), going back and saying the previously committed clauses, until all is learned. Do not do this by rote and mechanically, but think about it, recall when at loss, not by looking at the book immediately, but by analyzing and thinking. Repeat the selection later on in the day. Recall it early the next day, without looking at the book, and then verify the recall, if necessary. If you are of a visual type, you may have a reproduction in your mind of the very page; but this is not at all necessary or even the best kind of memory. The secret of all memory-training (never forget it) is *Thinking,* THINKING, THINKING.

**Reasoning.**

"The processes of judging facts, reasoning, following an argument and reaching conclusions are the same processes of learning; the difference is that there is active selection within the present thought of some part or aspect which consequently determines the next thought," says Thorndike, "and selection again amongst the sequent thoughts, retaining one and discarding others. The laws of rational thought are the general laws of association and dissociation, but with predominance of the law of partial activity. The principles of teaching in the case of responses of comprehension, inference, invention and the like are the principles derived from the fact that (1) the total set or context or system of thought and (2) any single feature of a thought, as well as the particular thing thought of, may decide the future course of thinking.

"The principles of Reasoning thus derived are: (1) arouse in the pupil's mind the system of ideas and connections relevant to the work in hand. (2) Lead him to examine each fact he

thinks of in the light of the aim of that work and to focus attention on the element of the fact which is essential to his aim. (3) Insist that he test whether or not it is the essential by making sure that it leads on to the goal aimed at by the logical step of verification, by comparing the conclusions to which it leads with known facts.

"*Difficulties in Teaching Reasoning.*—There is no royal road to teaching subjects requiring reasoning. The student must have the facts to reason with and have them arranged in systems in the way in which they will be needed. He must replace the gross total fact which suggests nothing or a thousand irrelevant things by that one of its elements or features or aspects that does suggest some consequence of use for the solution of the problem in hand. He must learn to criticise his ideas so as to know which do show signs of usefulness for his purpose, when to give a line of thought up as hopeless, and what he has proved when he has finished. He must make sure by testing his conclusion by actual experience or by comparison with facts absolutely certain."

*The Use of Types.*—Many of the advantages of inductive teaching can be secured through a compromise between an out-and-out induction and a mere statement of conclusions—namely, through the type method. The thorough study of one typical case of a class or law gives a basis of real experience which serves to interpret, though not to prove, the general statement. Knowledge about such a type also serves as a centre of attraction for later knowledge of things like it.

**Forgetting.**

We do not forget, however, very rapidly much that we have learned. Professor Ebbinghaus proved conclusively that nothing is ever wholly forgotten. The process of forgetting is vastly more rapid at first than later on. We never descend quite so low in any forgotten piece as to reach the zero-line.

Things that we are totally unable to recall have nevertheless left their impress. We are different beings for having once learned them. Our brain-paths have been impressed and altered. Our actions may differ, our conclusions be different than would have been the case had we never experienced such impressions.

It is the old point of "no impression without expression." Somehow we will always be different for the act of memorizing.

Never fail to divide the Memorizing Process into its parts: Attention, Retention, and Recall or Reproduction. It is the last part that most often fails. The child who says, "I know; but I cannot remember it," is not the same kind of a child as the one who never knew. It may even be that much later on, by quiet, "unconscious cerebration," as it has been termed, the seemingly forgotten thought may flash out suddenly upon his mental vision. The brain-paths were for the time blocked, and the associations were not formed.

In Professional Life, stored away, semi-forgotten facts are particularly numerous. The Lawyer, the Doctor, the Scientist, can tell you but a meagre number of his laws, facts, formulae, rulings, prescriptions, etc. But through his well-ordered systems, indices, files, etc., he can go at once to the exact spot where the knowledge is in print. Others, never having had that knowledge, not only could not trace it up; but, if under their eyes could not comprehend it, so new, so strangely unconnected would it prove.

Haslett says: "An increase of memory power occurs about the seventh or the eighth year. Full development of memory is not attained until the next stage. In the former part of this stage memory is concrete and in the latter part of the stage it is verbal and mechanical. The memory material for the years seven to about nine should be in a form that has some meaning for the child, while after this time abstract terms may be memorized safely. According to one study, seventeen per cent. of a story was remembered by boys in the third grade, while forty-two per cent. of it was remembered by boys in the ninth grade. Eighteen per cent. of the story was remembered by girls in the third grade, and forty-three per cent. by girls in the seventh grade. The ability to remember a story was found to increase with age until the climax was reached at fourteen or fifteen years. Dr. Colgrove concludes that boys have a better memory for descriptions and logical processes, while girls have a better memory for novel occurrences and single impressions. Persons are more easily remembered by both girls and boys. Memory for action is strong at nine and ten and increasing."

**Memoriter Work.**

Here is what Fitch thinks of "Learning by heart." It is to be used:

1. For Formulae and Rules, as in Arithmetic and all exact Sciences. Also Definitions, Axioms, etc.—that is, such statements as have been reduced most carefully to the simplest form of expression, and are to be applied with perfect accuracy.

2. Special things that deserve to be remembered as of particular value in themselves. Such should be Mottoes, Texts, Proverbs, Verses of Poetry, Selections from great Writers, embodying high thoughts or fine language, Formularies of the Faith, Wise Maxims and Sayings—all such are worth storing up most precisely, and recalling most frequently. The possessor of such a storehouse has an invaluable treasury of wealth to draw on on all occasions. The words themselves have a purpose and beauty all their own. This memorizing, however, will be worse than bad, unless we think and reflect on what we learn.

None of this applies to *useless* learning. To use memory for other than the storing up of beneficial knowledge is wrong and illegitimate. The several pages of hints that Professor Fitch gives as to just what would be of value to learn by heart should be carefully conned by all teachers. Some memory work should be performed by everyone.

According to James: "The excess of old-fashioned verbal memorizing, and the immense advantages of object-teaching in the earlier stages of culture, have perhaps led those who philosophize about teaching to an unduly strong reaction; and learning things by heart is now probably too much despised. For, when all is said and done, the fact remains that verbal material is, on the whole, the handiest and most useful material in which thinking can be carried on. . . . I should say, therefore, that constant exercise in verbal memorizing must still be an indispensable feature in all sound education. Nothing is more deplorable than that inarticulate and helplesss sort of mind that is reminded by everything of some quotation, case, or anecdote, which it cannot now exactly recollect. Nothing on the other hand, is more convenient to its possessor or more delightful to his comrades, than a mind able, in telling a story, to give the

exact words of the dialogue or to furnish a quotation accurate and complete."

Drawbridge says: "Suppose that it could be proved that a certain teacher—instead of showing the children how to work out the simple addition sums which are set in a certain ancestral Arithmetic book—had torn out the answers at the end of the venerable book, and had compelled the pupil to swallow in the shape of pills, page after page of the answers: what then? Would that prove that the said arithmetic book was (in itself) useless? Would it not rather demonstrate that the teacher had imparted the information in the wrong way?"

"The fact that the thing has been abused, does not in itself prove that it ought not to be used. Or if a teacher taught the children the answers (in the book) off by heart, before they were set to work out the sums, he would be guilty of an almost equal absurdity, but the fault would be his, not the book's. To begin with the answers, instead of with the sums, is to commence at the wrong end. Nature—God—teaches in the reverse order. The result of supplying the answers prematurely is to defeat the object of the arithmetic 'lesson,' and to misuse the book. But the answers have their use. They must be known by the teacher. It is the teacher, not the book, which deserves the blame if the answers are abused."

**Reasons for Written Answer Work.**

Written Answer Work should always be demanded for the following reasons:

1. We know thus that the child has studied the lesson and done the work demanded.

2. He must delve harder and thereby form more associations in order to formulate the statement which is to be set down as an answer. It must be in his own language and not a copied text.

3. He must dwell on it still longer in order to make it *short* enough to be inserted in the purposely small space left in which to write the answer.

4. The contrast between the printed question and the written answers drives the answer home visually, for it stands out just as italics would and is not homogeneous with the questions.

5. The child actually gains by what we term Muscle Memory, the mechanical action of having written it and gone through the muscular motions. There are certain types of Aphasia or Amnesia, that is of word-forgetting, under which the patient can recall a word by writing it. It does not matter whether he writes on paper or in the air. It is the muscle motion that recalls it.

Hewitt says: "If selections are not written down, they are only half memorized and of course will pass from the memory very easily. Teachers who do not do this lose three-fourths of the value of memoriter work." Applied to the Catechism, it would mean that the best way of reciting it would be to give every scholar a sheet of paper and a pencil and have each one write down the Catechism portion learned for the day. Not only is time saved thus, but the memory is strengthened.

**Question-and-Answer Books.**

The principle of such books is wrong, fatally and "tee-totally wrong." Fitch has not a good word to say for them. Neither have McMurry, nor James, nor Hall. Why? Look at the facts in the light of what we have just studied. The questions are not to be learned usually, only the answers. The Answers are isolated, disconnected, incomplete, garbled statements, often about one-fifth of a statement, of which the balance lies in the Question itself. In some of these books, the difficulty is partially met, by repeating the Question in the Answer, making it a complete statement. This is better perhaps, but still incorrect. It assumes that there is to be no real contact between scholar and teacher, that all questions asked are to take a particular form, and admit of but one possible answer. There is no room for freedom, for intelligence on the part of either teacher or scholar. It is all a formal piece of almost mechanical work, with no real room for Self-activity, for proper Questioning, for appeal to the pedagogical Heuristic or Source Method, etc.

Lee says: "To commit to memory any form of words, as, for instance, the words of the Church Catechism, is for children a comparatively easy matter; to lead the children to grasp the meaning of the words, to make the ideas contained in them a living reality, is our aim in Sunday School, and it is by no means

easy of accomplishment. In the old days we taught the words first and explained them afterwards; just as in geography lessons we commenced with definitions and later dealt with concrete instances. This is both to make memorizing an unintelligent act and to disregard entirely the method by which the human mind increases its experience and knowledge. We need to implant the ideas first and surround them with beautiful and inspiring associations, then, just at the moment when the child halts in expression for lack of words in which to clothe his thought, our form of words comes in to crown and make explicit the already implicit idea."

Some of the ideas contained in the Church Catechism are entirely beyond the experience of children of seven and eight years old: but the ideas contained in it which do appeal to little children are so great and important that we have all we can do before the child leaves the infant school to fill these ideas with content and set them in an atmosphere of reverence and love. For instance, in order that a child may grasp something of the meaning of the phrase "Communion of Saints," the word "Saint" must have meaning and associations for him. Thus we do not think time wasted if we devote six lessons to filling with content the word "Saint" or half the year to the first two paragraphs in the Creed, before the children have presented to them the words of either one or the other. I do not mean to say that little children should never learn by heart what they do not fully understand; they do not fully understand the Lord's Prayer—who would stay them from that? But there, and in similar cases, we have a form of words of permanent value, which will fill with ever-increasing content as life goes on, and of which the child has already a vague and misty notion concentrated round the ever-familiar word "Father."

**The Catechism.**

One exception is nevertheless made by Professor Fitch, and that is to the Church Catechism. He says that it is particularly well-balanced, systematic, orderly, and well-worded as to the form of answers. So far as he will admit the use of Ques-

tion-and-Answer Lessons at all, he favors the Catechism. This however brings up another mooted point, which we will dispose of here.

Drawbridge says: "The Church 350 years ago provided the Catechism; that is sufficient; the problem has been solved, once for all, by those who drew up the Catechism." He will then simply tell the teachers to compel the children to commit it all to memory, from N. or M. to the definition of the Sacraments. The teachers, however, who for the most part are apt to follow the line of least resistance, will probably, as far as possible, avoid taking this course, because it is most strongly objected to by their pupils. Some of the teachers will carefully avoid forcing the children to commit the Catechism to memory, because of the great difficulty of doing so. Others will persistently avoid this irksome task, because they feel that the very essence of the art of education is to interest, and to hold the attention of the pupils; and that the Catechism bores children intensely, and is always very much objected to by them. Others will neglect to teach it, on the ground that every modern educationalist maintains most strongly, as the chief axioms of this art, that examples should precede rules; that the concrete should be taught before the abstract; that experience must come before education; that the simple must be learned before the complex; that facts should be taught before their definitions; ideas before phraseology; religion before theological dogmas; and so on. Other teachers will endeavor to shirk the teaching of the Catechism, on the ground that the capacity to repeat words and phrases (however excellent they may be) is not synonymous with saintliness. They will contend that the essence of religion is relationship with God, rather than a feat of memory. They do not believe in the "parrot-like repetition of unintelligible words." Others will consistently avoid teaching the Catechism on the ground that the requirement of the child should suggest the subject to be taught; and that the fitness of any subject to the needs of the pupil may be measured by the latter's interest in it, and attraction towards it. That is to say, that Nature is the best guide; intellectual and spiritual appetite being God's own hint as to what will benefit the pupil most.

**Should Anything be Learned that is not Fully Understood?**

Professor Hubbell says, "Yes," but with caution. "It is not necessary for a child to wait until he is able to understand everything which he commits to memory." This should not be carried to excess. The amount that he learns before fully comprehending it should be well-nigh infinitesimal, as compared with the total amount of memoriter work. Granted that the age from 8 to 11 is the best time for memorizing, what position should we take as to the Catechism? For, of course, we know that at least the Sacraments Part cannot be even half taken in by the child at that age. It is far too abstract. For ourselves, we are inclined to commit to memory then, and, save for the simplest explanation, leave the exposition of it until the Confirmation Period, that is, until the age of Reflection is reached at Adolescence. We find the wording of the Catechism too hard to be handled late in youth, and the harm of non-understood memorizing to this slight extent, too insignificant, to reverse this procedure.

W. C. Hewitt says that the child needs a philosophy of life. At best, with most of us life is very imperfect, but without some noble conception of duty beyond us and above us, it is bound to be worse. Teachers should not ask children to learn selections which they themselves do not know. In the writer's experience much of the failure to make memory work inspiring is that teachers do not move forward in front. It has been a very common experience to find teachers of the grades unable themselves to recite the amount they have required of their pupils. Where such a condition exists memory work is sure to be a fizzle. Only a few lines should be given at a time. This will make the task easy, and give pupils a chance to think over the idea. If the teacher learns the selection with the class, there will be little danger of assigning too much to be learned. Experience shows that the pupils who commit to memory very simple things do great things with them: they quote them to others, use them in writing, and in hours of silence or temptation, turn them over in their minds. If a thing is read but once or twice, there is very little to think over, indeed much reading destroys thinking, just as two pictures on the same

negative blur each other. What is in the memory is in the mind, and is independent of book, teacher, or circumstance.

Mr. Charles B. Gilbert remarks: "There is no learning without corresponding expression. Memorizing is not, necessarily, learning in the true sense. Unless the whole mind is employed there is no nutrition. Consequently, there is enormous waste in our educational processes. Where expression is ignored the learning is bogus; it does not enter into the make-up of the mind. In such schools, only when acquisition in the school is supplemented by the activities of the life out of school is there true learning at all."

### The Importance of Youth.

Prof. Minot says: "For if it be true that the decline in the power of learning is most rapid at first, it is evident that we want to make as much use of the early years as possible—that the tendency, for instance, which has existed in many of our universities, to postpone the period of entrance into college is biologically an erroneous tendency. It would be better to have the young man get to college earlier, graduate earlier, get into practical life or into the professional schools earlier, while the power of learning is greater.

"Do we not see, in fact, that the new ideas are indeed for the most part the ideas of young people?"

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED BY DR. HERVEY.]

1. "Illustrate from your experience how Memory depends upon the associative process."
2. "Along what lines must we work to strengthen the child's Memory?"
3. "Why does a boy remember the baseball scores, or the girl the details of her friend's new dress, when both forget the text?"
4. "Can everybody be trained to concentrated Attention? What effect will differences in power of Attention have on our dealing with different members of a class?"
5. "What are the advantages of Verbal Memorizing, and how is it best done? Illustrate."

# CHAPTER XXI.

## THE INCULCATION AND TRAINING OF HABITS.

SUGGESTED READINGS.

*Talks to Teachers. *James.* pp. 69-79.
Sunday School Science. *Holmes.* pp. 20-21.
*Teacher Training. *Roads.* pp. 78-81.
The Making of Character. *MacCunn.* pp. 125-222.
Habit in Education. *Radestock.*
*A Study in Child Nature. *Harrison.* Chapters II, III, IV.
*Principles of Teaching. *Thorndike.* pp. 105, 199, 235-250, 179-194.
Education and Life. *Baker.* pp. 92*ff.*
The Foundations of Education. *Seeley.* pp. 85-90.
*Character Building. *Coler.* pp. 108-109.
*The Mind of a Child. *Richmond.* pp. 42-47.
How to Win. *Willard.* Chapter VIII.
The School and Society. *Dewey.* p. 39.
The Moral Trinity of the School. *Dewey,* in Third Year Herbart Book.
Pedagogical Bible School. *Haslett.*

### Habit-Forming.

We have already spoken of the purpose of Education as that of Character-Building. Character, we have shown, is but the acquisition of certain particular bundles of Habits. The ultimate aim and purpose of Church, Sunday School, Religion, and the School, is really Character or Habit-forming. The particular point-of-view by which the Church differs from the World in its education is to set the ultimate sanction or rule for good conduct, not merely Society and our Fellowmen, but God; and to refer the basis of all action and thought to the moral law within us, expressing God's divine Will.

### Habit, the End of School Work.

Sow a thought and reap a deed,
Sow a deed and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny.

"I wonder," queries Professor Seeley, "how fully the teacher enters into the thought that education is to transform into habit whatever ought to belong to our nature?"

**The Sub-Conscious Field of Habit.**

We have spoken of the fact that everything experienced influences us at some time, even though we may seemingly have forgotten the experience or fact. We said that some time or other we acted differently, as the result. So evil impressions, long-forgotten stories with impure taint or underhand motive, sneaky actions we saw, bad examples we set, careless word or act on the part of a teacher at the time passed over lightly, all and every one of these will at some future time influence a word, a deed, or at least a thought. Truly "no man liveth to himself." Every boy and girl should be especially shielded from harmful words and sights, and should be especially subjected to pure and lofty, noble and idealistic surroundings. Many a boy has entered the Sacred Ministry or labored in the Missionary Field, as the outcome of a noble teacher's life and words; and above all, consistent and consecrated, devoted life. It was the Sunday School Teacher of the present author himself who was the means of his entering God's work in the Church's Ministry. Good (not "goody") books, early read, will in after years almost invariably bear sweet fruition.

**Specialization in Habit Formation.**

Professor Thorndike says: "All that can be done to put together what ought to go together is first to teach the necessary form, and to arrange circumstances with more or less of probability that the pupil will supply the desired movement. A motor act for which no present use or bearing is seen, such as singing a solitary note over and over, or writing exercises, or drawing lines that express no fact of moment, can arouse little interest. And since notes are to be used always in songs, the curves be written always in words and sentences, the lines to be drawn always in a picture of something, it is safe to follow the law of habit formation and so make them from the start.

"Common observation should teach that mental capacities are highly specialized. A man may be a tip-top musician but in other respects an imbecile; he may be a gifted poet, but an ignoramus in music; he may have a wonderful memory for figures and only a mediocre memory for localities, poetry or human faces. School children may reason admirably in science

and be below the average in grammar; those very good in drawing may be very poor in dancing. Careful measurements show that the specialization is even greater than ordinary observation leads one to suppose. For instance those individuals who are the highest ten out of a hundred in the power to judge differences in length accurately are by no means the highest ten in the ability to judge differences in weights accurately."

Professor Thorndike deals with the subject thus: "From investigations, it seems clear that the disciplinary value of studies has been much exaggerated. The one thing of which a teacher can be sure is the particular information, the particular habits and powers, the particular interests and ideals which his training gives directly; he may fairly expect improvement, but less in amount, in abilities closely like that trained; he may hope for some in more remote abilities, but for less and less and finally for none as the ability has less and less kinship with the one directly trained. The practical consequences are: First, that it is extremely unsafe to teach anything simply because of its supposed strengthening of attention or memory or reasoning ability or any other mental power; when a teacher can give no other reason for a certain lesson or method of teaching than its value as discipline, the lesson or method should be changed.

"One mental function or activity improves others in so far as and because they are in part identical with it, because it contains elements common to them. Addition improves multiplication because multiplication is large addition; knowledge of Latin gives increased ability to learn French because many of the facts learned in the one case are needed in the other."

In professor Thorndike's Summary on Formal Discipline he adds: "Whether or no we get as much general improvement from special training as we might wish, what we do get comes in no other way. Each special task adds its mite to the general store. Intellect and character are strengthened, not by any subtle and easy metamorphosis, but by the establishment of particular ideas and acts under the law of habit.

"There is no way of becoming self-controlled except by to-day, to-morrow, and all the days in each little conflict controlling oneself. There is no possibility of gaining general accuracy and thoroughness except by seeking accuracy in every situation,

by trying to be thorough in every task, by being accurate and thorough rather than slip-shod and mediocre whenever the choice is offered. No one becomes honest save by telling the truth, or trustworthy save by fulfilling each obligation he accepts. No one may win the spirit of love and service who does not day by day and hour by hour do each act of kindness and help which chance puts in his way or his own thoughtfulness can discover. The mind does not give something for nothing. The price of a disciplined intellect and will is eternal vigilance in the formation of habits."

**Rules of Habit Formation.**

Professor James gives the great laws under which we can launch New Habits and strengthen or break off Old Ones.

1. *In acquiring a New Habit or leaving off an Old One, we must take care to commence with as strong an initiative as possible.* Reinforce the right motives and surroundings, and put just as many obstacles as you can in the way of the old ones. If it deals with the body, use the muscles you wish to make active. If the Will, use it. If an evil habit, do not run within the slightest possible range of the temptation. Change surroundings, break off companions, make the break absolute, not partial and incomplete. Stamp the new ideal into the mind strongly, and so vigorously that it remains fastened there, and even crops up at times when no need occurs. This is the point in pledge-signing, in oath-taking, in going before God's Altar for impressivenesss, etc. It makes a strong and powerful initiative; it stamps in a vivid, never-dying, ineffaceable impression. With this new Ideal, it will be the height of courage, not of cowardice, to run away from the forbidden field, the place of strong temptation.

2. His second maxim is, *"Never suffer an Exception to occur, until the new Habit is securely rooted in your life.* Each lapse is the unwinding of the ball of twine. It is important that you never allow a single slip to occur. Every gain on the wrong side undoes the effect of many more conquests on the right side of the war." So, too, in strengthening a habit already formed. Use it constantly, not occasionally; systematically, not with breaks.

3. Another potent rule is, *"Use every Emotional Prompting to act on your New Resolution,* and seize the first opportunity for so doing. Have no hesitation or wavering." Act quickly, before you doubt your power. "He who hesitates is lost." Completely surrender yourself to the certainty that you will never, never, never fail in your resolution. Remember that every resolve you make, every good impulse thought of, but not acted upon, every intention to do good or to help the poor or to make some sacrifice, every motive that ends simply and solely in the pious wish does infinite harm. There is a certain warm abode, proverbially paved with good intentions. Thousands of good intentions unfulfilled, stimuli unreacted to, diminish our resolution, decrease our will and self-reliance, precisely as unused muscles, which become soft and flabby.

4. Thus note his last advice. *"Don't preach too much to your pupils or abound in good talk in the abstract.* Lie in wait rather for the practical opportunities, and thus at one operation get your pupils to both think, and feel, and do. The strokes of behaviour are what give the new set to the character." It is thus the action that is the main thing. He cites the pathetic instance of Darwin, who utterly lost all appreciation of art, poetry, music, painting, etc., through total application to facts of science. We pave our lives with good intentions of what "we intend to do some day when we have time."

**Other Suggestions.**

1. Mrs. Birney teaches: "You cannot punish a child into being good. Submission may be gained, but at a dear price, for if the punishment have an element of injustice in it (as it, alas! frequently has) the memory of it ofttimes rankles in a child's mind and may bear the bitter fruit of resentment for years to come. The parent who tries, in imagination, to put himself in the child's place will give no needless commands, and will never allow himself to punish a child or fix a penalty when he is under the influence of anger or impatience. Reverence for God's laws, love, sympathy and confidence between parents and children, are the watch-fires which should be kept burning in every home."

2. According to See: "Unfortunately the word habit is

popularly associated with tendencies to repetition of that which is evil. As in the case of the feelings, the word suggests bad habits rather than good habits. As James says, 'We talk of the smoking-habit, and the swearing-habit, and the drinking-habit, but not of the abstention-habit, or the moderation-habit, or the courage-habit, but the fact is that our virtues are habits as much as our vices.' "

3. In THE PRINCIPLES OF TEACHING Thorndike says: "The same situation may cause different acts according to what element of it the law of partial activity selects; hence one means of securing right acts is to teach children to think of that element in a situation which is morally the essential one. To think of copying another's work as 'stealing' may make the habit impossible to many pupils who practise it without hesitation so long as they thought of it as 'what everyone does.' Hence to reveal the true moral meaning of copying may be enough to prevent it. The occasional faults and failures of children who are in general well disposed are very often failures to select the morally essential element, to put the situation in the proper class, to call it by its right name."

3. Thorndike adds: "There is a fundamental difference between getting ideas of what is good and wishing to be good. The first is a response of knowledge; the second, of attitude. There is an equal difference between wishing to be good and being good. The latter is a response, not of attitude, but of action."

**The Elements of Moral Training.**

The Training of Character is correspondingly complex. Useful instincts must be given a chance to exercise themselves and become habits. Harmful instinctive responses must be inhibited through lack of stimulus, through the substitution of desirable ones or through actual resultant discomfort, says Thorndike.

Adding: "From the law of suggestion, that any idea tends to result in its appropriate act if no competing idea or physical impediment prevents, is derived the principle that in so far as the important thing is to get the right act done, and in so far as the comprehension of why it is right and the decision to per-

form it are relatively unimportant, to that extent suggestion is an efficient means of moral influence. This same principle implies the folly of any extended discussion of wrong acts which would be done only rarely and by a few members of a class. Such a discussion is more likely to suggest the act to pupils who would otherwise never have committed it than to prevent it."

Miss Harrison says: "The overwhelming moral need of mankind lies in the world of the lower senses. The non-training of those is exceedingly dangerous because they have direct effect upon the will. As we look abroad over the world, what do we perceive to be the chief cause of the wrecks and ruins, of the wretchedness and misery which lie about us? Why have we on every hand such dwarfed and stunted characters? For what reason do crimes, too polluting to be mentioned save where remedy is sought, poison our moral atmosphere until our great cities become fatal to half the young men and women who come to them? Why do our clergy and other reformers have to labor so hard to attract the hearts of men to what is in itself glorious and beautiful?

"Is it not, in a majority of cases, because mankind has not learned to subordinate the gratification of physical appetite to rational ends? It is to be seen in every phase of society; from the rich and favored dame, so enervated by soft chairs and tempered lights and luxurious surroundings that she is blind to the sight of misery and deaf to the cry of despair, down through the grades where we find the luxuries of the table the only luxuries indulged in, and "plain living and high thinking" the exception; still farther down in indulgence to the poor drunkard who sacrifices family life for the gratification of his insatiable thirst, down to the pitiable wretch who sells her soul that her body may live.

"Do not their lives, all of them, contradict that significant question of the Son of God: 'Is not the body more than the raiment? Is not the life more than the meat?' The sense of taste has two offices, relish and power to discriminate; the first, for the reproducing of certain pleasant sensations in the mouth or stomach, and the second, for the judging between wholesomeness and unwholesomeness of food, the latter being taste proper.

"The former is the gratification of the sense for the sake of

sensation, and leads through over-indulgence directly into gluttony, which, in its turn, leads into sensuality. In history not until a nation begins to send far and wide for delicacies and condiments for its markets and tables does it become voluptuous and sensual. When we speak of 'the degenerate days of Rome' do not pictures of their over-loaded tables rise before the mind's eye?

"I made a tour of a number of the Christmas displays of the toy departments of several of our large stores. What do you suppose were the gifts there displayed, ready for women purchasers to present to their fathers, husbands, sons, or lovers? Pipes, cigar-holders, ash-trays, and various other appointments of a smoker's outfit. On the other hand with equal emphasis, was told the chief demand of woman-kind in the abundant supply of manicure and other toilet articles. Knowing the inevitable law that it is the demand which creates the supply, there is but one conclusion to be drawn: viz: that women when they wish to please men, give them gifts of self-indulgence; and men, when they desire to gratify women, give them gifts demanded by their vanity; and the great shadowy lesson stands out in the background, What do our boys most need in their training? What is the great lack in the education of our girls? Is it that our gifts shall supply the demands of self-indulgence and vanity? Is it not more self-control for our sons and deeper aims and purposes in life for our daughters?"

**Cultivation of Doing.**

To children of action the schools have been in the past least well adapted. Children often complain of school that there is nothing to do; boys who apparently get little out of school learn quickly and surely in the world of business and industry; students who could not manage their college studies become eminent managers of men.

Here are some suggestions:

*Mere Manual Activity.*—Doing in order to understand better. Things in connection with the lessons—maps (drawn, modelled, relief, clay, pulp, colors, etc.), objects referred to in lessons (of paper, wood, metal, or on paper, drawn or painted), Symbols, Schemes, Outlines, Written Work in general.

*Personal Habits.*—Cleanliness, Neatness, Order, Punctuality, Dress, Politeness, Gentleness of Voice and Manner, Manliness, Courage, Kindness, Pity and Love for all Animals, etc.

*Moral or Ethical Habits.*—Duty to Fellowmen. Honesty, Truthfulness, Honor, Purity, Soberness, Sobriety, Unselfishness, Laws of the Land, Ideal of the Spirit of the Laws, Health Regulations, etc.

*Habits of Duty to God and Religious Obligations.*—Observation of the Lord's Day, of Worship (public and daily morning and evening, private), of Thanksgiving, of Holy Communion, of Giving, of Temperate Language, avoidance of even the least forms of Oaths or Swearing, etc.

It is in the province and duty of the Teacher to enquire how these teachings are practically fulfilled in the doing, to suggest ideals for fulfilment—positive, not negative. "Do this good thing" is far better than "Do not do this bad one." James says: "Everything that a man can avoid under the notion that it is bad, he may also avoid under the notion that something else is good." Cultivate the good side—high ideals. "He whose life is based upon the word 'no,' who tells the truth because a lie is wicked—is in an inferior situation in every respect to what he would be if the love of truth and magnanimity possessed him from the outset." It is James' "expulsive power of the higher emotion."

Ennis Richmond strikes the right keynote here: "To each child come in degree temptations of his age; each child should be armed to meet the temptation, not by a warning against the fault to which the temptation belongs, but by training in its opposing virtue. And the great advantage of this is that the youngest child may be learning the beauty of the highest virtue, while yet its temptations are to faults which are but the merest initial downward tendencies, tendencies which, if left unchecked, will become faster and faster as years crowd on, faults indeed and speedily vices, but which while our children are little are just so many opportunities ready to our hands for the strengthening and uplifting.

"A child ought to learn while he is quite young that his wanting to do a thing is not a reason for his doing it. The thing desired affects himself, it becomes at once for that reason

immense in his eyes, all else retires behind it; the thing desired, magnified, thus blots out all else, for the moment nothing else is visible; straight out the hand goes to grasp."

**Some of the Most Important Habits.**

Mrs. Birney further says: "First I should place *honesty*—and here let me remind parents that many children are dishonest through ignorance; they literally do not realize the serious nature of dishonesty, and cannot see why it is worse to tell a falsehood, or even take change from a forbidden purse, than to tear their clothing through carelessness or to be overbearing and insolent with a subordinate. Such children need to be given object-lessons in simple justice, and it should be clearly shown them on what a tottering basis their own cherished possessions and plans would rest if dishonesty were the rule rather than the exception.

"Next to honesty, I should place *decision*. Many a man and woman fail through lack of this quality. They are energetic, capable and willing, but they let opportunities slip past them because they cannot decide what is best until the opportunities are gone and they realize too late the price their vacillation has cost.

"In a hundred small ways he can be trained to make choice of material things, and the exercise of decision in this direction will enable him the more quickly to make a wise choice in matters of greater moment. If he be purchasing cravats, give him so many minutes to decide which he will take, and caution him against ever expressing a verbal regret once choice is made.

"Next in order should come *punctuality,* which includes consideration of others, courtesy, and several virtues besides. It is a lesson best taught and longest remembered by allowing the pupil to experience the unpleasant consequences of tardiness."

The educational process is manifold and inclusive. It embraces within its sweep the entire life and conduct of the school, its work and play, its songs and prayers, its organization and methods. Whatever is done in the school must develop the religious life of the child or it is invalid. Whatever accomplishes that purpose is educational, for education is the life-giving process. The instruction of the lesson period is but a part of the

educational work of the school. That given by the life of the school as a whole, in its general conduct and work, is equally vital. Within and without the class the school must supply the proper environment with which the child can interact.

**Patience in Habit Training.**

Trumbull, in quoting from Mr. Hammond's admirable work on "Dog-Training," says to the dog-trainer: "You must keep perfectly cool, and must suffer no sign to escape of any anger or impatience; for if you cannot control your temper, you are not the one to train a dog." "Do not allow yourself," says this instructor, "under any circumstances to speak to your pupil in anything but your ordinary tone of voice." And recognizing the difficulties of the case, he adds: "Exercise an unwearied patience, and if at any time you find the strain upon your nerves growing a little tense, leave him at once, and wait until you are perfectly calm before resuming the lesson." That is good counsel for him who would train a dog—or a child; for in either dog-training or child-training, scolding—loud and excited talking—is never in order.

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED BY DR. HERVEY.]

1. "To what circumstances is due the possibility of our forming habits? What proportion of our daily acts are habitual?"
2. "What is the difference between a good habit and a bad habit (*a*) physiologically; (*b*) from the point-of-view of Education?"
3. "If it be true that the child must *do something*, before you can get your purchase on him—what provision can you make for 'doing' in your Sunday School work?"
4. "What is the fault of doing all the talking in the class yourself? What is the advantage of asking questions?"
5. "What is there in habit to guarantee success in life?"

## CHAPTER XXII.

### THE WILL IN SUNDAY SCHOOL TEACHING.

SUGGESTED READINGS.

*Talks to Teachers. *James.* pp. 22-45; 169-175.
*Teacher Training. *Roads.* pp. 93-95, 78-81.
Up Through Childhood. *Hubbell.*
The New Psychology. *Gordy.* pp. 152-163, 305-328.
The Moral Instruction of Children. *Adler.*
*A Study in Child Nature. *Harrison.* Chapter VI.
*Elementary Psychology. *Thorndike.* pp. 185-190, 298*ff*.
Moral Education. *Spencer.* pp. 161-218.
The Institutes of Education. *Laurie.* pp. 218-238.
Self-Culture. *Clarke.* Lecture 17.
Psychology and the Psychic Life. *Halleck.* Chapter XIII.
Character. *Marden.*
Character. *Smiles.*
The Foundations of Education. *Seeley.* pp. 218-232.
*Character Building. *Coler.* pp. 17, 72, and 81-94.
The Psychological Foundations of Education. *Harris.* p. 300.
The Seven Laws of Teaching. *Gregory.*

**Moral Training is thus Will-Training.**

We have told you that Action is in general the result of Habit; that Habit is the result of Attention to particular and definite Ideals or Ideas; and that Voluntary Attention is the result of definite Willing. It is then ultimately deliberating over the case, fitting it to a diverse number of ideas, reflecting until the right idea comes into the centre or focus of the Attention, and then definitely holding it there firmly, until we act upon it. The moral act is simply holding fast to the idea. Other ideas, in the margin, incompatible with the desired one, are banished, and die out. The attended-to-one becomes more vivid, more intense, and bursts out into action. "To think, then, is the secret of the will, just as it is the secret of the memory.

"Thus your pupils will be saved, first by the stock of ideas which you furnish them; secondly, by the amount of voluntary attention that they can exert in holding to the right ones, how-

ever unpalatable; and thirdly, by the several habits of acting definitely on these latter."

**Training of the Will.**

We have noted that the Stress and Storm time sees the birth of two new factors, most influential for future good or evil, Will and Judgment. Hitherto the child's life has been chiefly one of Feeling, guided as he has been almost blindly by Emotions and Impulses. He has not had the light of Intellect to guide him. Will has not been dominant, perhaps chiefly because Intellect and Reason have not been there to stir it. He has been wisely held in check by Divine Providence until development fitted him to care for himself. Animal Instinct has protected him. He has been practically an animal; now he becomes a man, with Intellect and Will in the ascendency. The Will must be trained, rather than broken. This is done, more or less consciously, by the presentation of vivid examples that hold and attract the mind and bestir action. Prompt decision, the habit of doing unpleasant things the moment we see them in our judgment to be right, without risking long deliberation and hesitation; the resolve never to break IDEALS, nor suffer an exception to a noble conception, such things in life soon go to form a strong, decisive Will. Stubbornness is not strong Will, but the contrary, a Will too weak to do what is right and proper.

Froebel, in his EDUCATION OF MAN says: "Nine-tenths of the intemperate drinking begins not in grief and destitution, as we often hear, but in vicious feeding."

Who has not noticed in children, over-stimulated by spices and excesses of food, appetites of a very low order from which they can never again be freed—appetities which, even when they seem to have been suppressed, only slumber, and in times of opportunity return with greater power, threatening to rob man of all his dignity and to force him away from his duty?

Miss Harrison says: "The danger of wrong training lies not alone in the indulgence of the sense of taste. Testimony is not wanting of the evil effects of the cultivation of the relish side of the other senses also.

" 'Do you not know who are usually the over-perfumed women of our land?' asked I. 'And yet I know scores of mothers

who unconsciously train their children to revel in an excessive indulgence in perfumery.'

"Nor does this far-reaching thought stop with right and wrong training of the senses. The mother who praises her child's curls or rosy cheeks rather than the child's actions or inner motives, is developing the relish side of character—placing beauty of appearance over and above beauty of conduct. The father who takes his boy to the circus, and, passing by the menagerie and acrobat's skill, teaches the boy to enjoy the clown and like parts of the exhibition, is leading to the development of the relish side of amusement, and is training the child to regard excitement and recreation as necessarily one and the same thing.

"Even our Sunday Schools, with their prizes and exhibitions and sensational programs, are not exempt from the crime. I have seen the Holy Easter festival so celebrated by Sunday Schools that, so far as its effects upon the younger children were concerned, they might each one as well have been given a glass of intoxicating liquor, so upset was their digestion, so excited their brains, so demoralized their unused emotions. Need I speak of the relish side of the dress of children? John Ruskin, the great apostle of the beautiful, claims that no ornament is beautiful which has not a use."

**Self-Denial.**

Professor Jones writes: "Involved in the very heart of life itself is another principle as fundamental as self-assertion. It may be called self-surrender or self-sacrifice. Whatever it is named, it is the altruistic attitude and endeavor. It is not a late reversal of Nature's ordinary law, struggle for existence, as some have supposed. It is not something which has come in 'afterwards.' It is structural, like the other principle. Without surrender and sacrifice nobody could be a person at all. The world through and through has its centripetal and centrifugal forces, and chaos would come if either force vanished. Those who have called self-surrender irrational or super-rational have failed to note that bare self-assertion is just as irrational. No real personal qualities could be won on either tack pursued alone.

"We have come upon one of those deep paradoxes of life.

To become a person one must both affirm and deny himself. One involves the other. They are not totally different things. They are diverse aspects of the same thing. They belong together as indissolubly as the two sides of the board do. To get we must also give, to advance we must surrender, to gain we must lose, to attain we must resign. From the nature of things life means choice and selection, and every positive choice negatives all other possibilities. Every choice runs a line of cleavage through the entire universe. If I take this I give up that."

**Desire and Will.**

According to Miss Slattery: "We may say, speaking broadly, that desire when analyzed is made up of impulse and appetite. The cravings of the animal system demanding satisfaction constitute the appetites with their long train of results both good and evil. The imitative movements, the strange promptings to action without definite purpose, the things which the child does because he 'feels like it,' these make up impulse.

"As we attempt to develop the will along right lines we come to realize that it means persistent encouragement of the inclinations toward the good, and starving and weeding out of inclinations toward the bad. When a child is hungry, he craves food; when thirsty, drink. He is driven toward gratification of the desire that he may be satisfied. If the food and drink are of the right sort every part of his physical being develops and he is a healthy, natural, growing child. The child craves companionship, active pleasure, love. He could not name these desires; they are vague. Impulse spurs him on to seek companionship and pleasure, and if the result satisfies, he will seek it again in response to another impulse. If the companion and the pleasure be of the right sort, natural growth and real development of this part of his nature will follow. Whenever a child feels desire for a thing, believes he can secure it, and so seeks it, a definite act of the will takes place.

"As I note carefully the general trend of his appetites and impulses as seen in his actions, the desire is born in me to so train the child that the lower desire shall be ruled by the higher, until principle becomes more and more the basis of action; I desire to so train his will that it will grow strong enough to

control. If I could do this I should give him a perfect will; all I can hope to do is to get as near the ideal as possible.

"As his teacher I am responsible for neither his inheritance nor his home training. I am responsible for what I do and fail to do with him while he is in my charge, and for what training it is possible for me to give him indirectly through my influence and example.

"However, teachers can make a child see vividly the consequences of evil acts and, although he must always learn through experience largely, the teaching has its influence. If this teaching is coupled with strong, positive instruction the better impulses and desires can be awakened. By example and story, by illustration verbal or blackboard, by question and suggestion, by discipline, by environment so far as he can influence it—in every possible way the teacher must study to create a desire for the very best. Indeed I am convinced that the teacher's business is just this: to create and encourage desire for the best things in life."

**Choice and Decision.**

Professor William James states: "Writing is higher than walking, thinking is higher than writing, deciding higher than thinking, deciding 'no' higher than deciding 'yes'—at least the man who passes from one of these activities to another will usually say that each later one involved a greater element of inner work than the earlier ones, even though the total heat given out or the foot-pounds expended by the organism may be less. Just how to conceive this inner work physiologically is yet impossible, but psychologically we all know what the word means. We need a particular spur or effort to start us upon inner work; it tires us to sustain it; and when long sustained, we know how easily we lapse. When I speak of 'energizing' and its rates and levels and sources, I mean therefore our inner as well as our outer work."

**Strengthening the Will by Pledges.**

Professor William James says regarding the above: "The memory that an oath or vow has been made will nerve one to abstinences and efforts otherwise impossible; witness the 'pledge' in the history of the temperance movement. A mere

promise to his sweetheart will clean up a youth's life all over—at any rate for a time. For such effects an educated susceptibility is required. The idea of one's 'honor,' for example, unlocks energy only in those of us who have had the education of a 'gentleman,' so-called."

That delightful being, Prince Puckler-Muskau, writes to his wife from England that he has invented "a sort of artificial resolution respecting things that are difficult of performance. My device," he continues, "is this: I give my word of honor most solemnly to myself to do or to leave undone this or that. I am of course extremely cautious in the use of this expedient, but when once the word is given, even though I afterwards think I have been precipitate or mistaken, I hold it to be perfectly irrevocable, whatever inconvenience I foresee likely to result. If I were capable of breaking my word after such mature consideration, I should lose all respect for myself—and what man of sense would not prefer death to such an alternative?"

**Training of the Judgment.**

We talk glibly about the "credulity" of children. Gordy says that the explanation is simple: "He tends to believe the first suggestion that comes into his mind, no matter from what source; and since his belief is not the result of any rational process, he cannot be made to disbelieve it in any rational way. Hence it happens that he is very credulous about any matter of which he has no ideas; but let the ideas once get possession of his mind, and he is quite as remarkable for incredulity as before for credulity. What reason does for the most part, in the early years of a child's life, is to cause him to abandon beliefs that are plainly at variance with his experience. Men are precisely the same, only we see incredulity, because of greater reason. To keep men from forming hasty and false opinions about matters, it is manifestly necessary to develop the rational side of the mind, that it may be strong enough to cope with the believing propensities of the mind. Stability of character is brought about by definite thinking upon worthy things." Gordy puts it another way: "Reasoning, then, is the act of going from the known to the unknown through other beliefs, of basing judgments on judgments, reaching beliefs through beliefs." It is *not* Association

of Ideas merely, such as animals have. This difference constitutes the main differentiation between animals and men. Animals go on from idea to idea, without seeing the end in view, without thinking or reasoning about it. One idea calls up the next, and so on. It is not a mental picture or image or concept with the animal; rather an impulse or instinct. Reasoning only seems at times to lead to false conclusions, because one or more of the starting points, the premises, we call them, is false and incorrect. If we saw 'all around' the subject, all sides of it truly, we could not differ in reasoning. Wrong theories may lead to false assumptions, and so side-track reasoning."

Two things must therefore be done to train the reasoning or judging power of your pupils. (1) Train them to think, to reason, to weigh sides, not "jumping at hasty conclusions"; but "thinking twice, before speaking once." Very soon this becomes a fixed habit, that will go on through life, making a quiet, deliberate type of mind. (2) Educate so as to lesson so far as you can the power of personal considerations, individual likes and dislikes in selecting the premises on which they base their decisions. Create in them such a love of the Truth, the Right Side, the Just, as will be able to overcome the personal equation. We believe what we want to believe. That is, we obstinately persist in holding up the attractive, though wrong, idea before the mind; and at the same time as stubbornly set our faces, like flints, to the admission of the true and right notions.

Thorndike says in THE PRINCIPLES OF TEACHING: "There is no royal road to teaching subjects requiring reasoning. The student must have the facts to reason with and have them arranged in systems in the way in which they will be needed. He must replace the gross total fact which suggests nothing or a thousand irrelevant things by that one of its elements or features or aspects that does suggest some consequence of use for the solution of the problem in hand. He must learn to criticise his ideas so as to know which do show signs of usefulness for his purpose, when to give a line of thought up as hopeless, and what he has proved when he has finished. He must make sure that he has not somewhere made a slip by testing his conclusion by actual experience or by comparison with facts absolutely certain.

"Good inductive teaching selects representative particulars or instructive types for study, arranges them so that the pupil himself can realize their essential elements and derive the general truth, and requires its application to new particulars. Good deductive teaching encourages the pupil to search for the proper class under which to put a fact, and directs his search by systematizing it, reducing alternatives and calling attention to neglected consequences.

"In both cases good teaching uses comparison, contrast, and analysis as the means of securing attention to the essential element and insists on the verification of conclusions by an appeal to known facts. In both cases a teacher's work is to fit the difficulty of the reasoning to the capacity of the pupil to think with parts and qualities. The common error is to never teach reasoning but only the results of someone else's reasoning. When this is done after a make-believe process of reasoning which deceives the pupil into thinking he has himself solved the problem, the result is still worse."

**The Effect of Music on the Will.**

Much has been written on this subject. James in his lecture on the Value of Psychology deals with it very fully. It is well-recognized in the treatment of the insane. A recent opera in New York had to be taken off the stage entirely because of the effect upon the musicians, players and the audience.

According to Miss Lee: It is wonderful to notice the effect of music on children; they respond so unconsciously but so unmistakably.

The vigorous entrance march, played not too fast, with well-marked beat, simple theme, will generate in the children a mood of briskness and order. The change of music to a slower and softer tone and then to silence will change the "feeling-tone" of the children themselves, and it will not be necessary to call for "silence," for the piano has "spoken," and they have responded. The piano "speaks" so much more effectively, unobtrusively, and impersonally than superintendent or bell, that it is well in our infant Sunday School to minimize our orders "from the desk," and let the piano, with its double chord, tell the children to stand up and sit down.

The ideal children's hymn-book has yet to be written. Grown up people's hymn-books contain little that is appropriate to our Infant Sunday School, though that little is often very good. Hymns for little children must be quite short, in an easy metre, free from difficult words, phrases, or inversions, simple and unified in thought, and if possible involving some kind of refrain. Hymns should be, for little children, a joyous expression of feeling. Therefore the singing of them should be a pleasure and not a labour. They should be permeated with religious feeling; they are hymns, not songs; they are, in most cases, prayers sung to God. As such, then, they must be treated. A quieting gesture every now and then will remind the children not to "shout."

In almost every School there will be some pupils whose hearts will respond to good music. A certain school within our acquaintance, appreciating this, turns it to a fine and subtle use by giving an appropriate musical *motif* of two or three bars, mostly taken from the Oratorios to each of the Psalms that are used for recitation. These are quickly learned and recognized by the School, and are played before the recitation of each Psalm in lieu of other announcement.

The same school frequently uses some Wagnerian *motifs* to cover the diminishing hum at the close of the lesson and as calls to order.

#### Inter-relation of Intellect, Feeling, and Will.

As Gordy puts it: "Although intellect, sensibility, and will are but different names for the one mind, as feeling and willing and knowing, there is scarcely a moment in our waking hours when we are not doing all three at the same time. Examine our minds whenever we will, we shall find ourselves knowing, and generally feeling and thinking and willing. Nevertheless we cannot know intensely and feel or will intensely at the same time; or feel intensely and know or will intensely at the same time.

"The practical rules which are based upon this law are so evident that it is needless to enlarge upon them. You know that when your pupils are amused they do not study much,

because amusement—a pleasurable feeling—is a hindrance to that concentration of mind which we call study-knowing.

"Notwithstanding this opposition, there is an interdependence of knowing, feeling, and willing. When you hurt your hand—feeling—you know that you hurt it, and you try to relieve the pain—willing."

**Trumbull Remarks:**

"Will-training is an important element in child-training; but will-breaking has no part or place in the training of a child. A broken will is worth as much in its sphere as a broken bow; just that, and no more. A child with a broken will is not so well furnished for the struggle of life as a child with only one arm, or one leg, or one eye. Such a child has no power of strong personality or of high achievement in the world. Every child ought to be trained to conform his will to the demands of duty; but that is bending his will, not breaking it. Breaking a child's will is never in order.

"The term 'will' as here employed applies to the child's faculty of choosing or deciding between two courses of action. Breaking a child's will is bringing the pressure of external force directly upon that will, and causing the will to give way under the pressure of that force. Training a child's will is bringing such influences to bear upon the child that he is ready to choose or decide in favor of the right course of action."

## QUESTIONS FOR THOUGHT AND DISCUSSION.

[SUGGESTED BY DR. HERVEY.]

1. What are the marks of a willed action in the narrow sense of the use of 'Will'?"
2. "Explain the principle of 'the expulsive power of the higher emotion.' Illustrate it from experience."
3. How should the following cases be diagnosed and treated: A Balky Will; A Child bent on having its own way; A Capricious Child?
4. "Explain, with concrete illustrations, what 'Temptation' is. What is it to yield to Temptation? What is it to resist Temptation? By what means, psychologically, may we fortify ourselves against Temptation?"
5. "Why do so many good resolutions and ideas fail to pass into movement and result? What is the advantage of this in the case of untoward ideas? What disadvantage in other cases?"

## CHAPTER XXIII.

### PROPER RECITATION BALANCE.

SUGGESTED READINGS.

*Teacher Training. *Roads.* pp. 90-92.
Character Building. *Coler.* pp. 123-127.
Sunday School Science. *Holmes.* pp. 28-33.
*How to Conduct the Recitation. *McMurray.*
*How to Plan the Lesson. *Brown.*
*Primer on Teaching, The Recitation. *Adams.*

**The Right Method of Conducting the Recitation.**

1. First of all, secure Order, the very moment you enter the Class Form, not ten minutes later, after the spirit of unrest has swept through the scholars.

2. Attack some educational subject of general interest, that will hold the attention of the pupils until the school has formally opened. With a progressive teacher and ambitious, wide-awake children, this advance topic, the one *most* interesting, uppermost in the minds of the children, eager themselves for it, will be—the Lesson itself. It will be the reverse of a certain class, conducted by a "wise young man" in a large city on the St. Lawrence, who persuaded his boys to come regularly to Sunday School, and preserve order, on condition that the Lesson lasted no longer than fifteen minutes, and the rest of the period be devoted to general "talk" on baseball and kindred topics. Granted that there is place for baseball, and many like subjects, between the teacher and his pupils; yet the place is not the Sunday School Lesson Period. It may be previous to or after that time; or better still in friendly, personal, social fellowship with the teacher during the week (the ideal condition of personal interest in pupils).

According to Professor See: "The wise teacher will not

exhaust the subject in hand and will leave avenues of interest to be followed out by the student."

Adams remarks: "The interesting person supplies the premises, but he leaves his hearers to draw their own conclusions. That is their share—a share that they enjoy, but your dull man does not spare a single detail."

In Roark's PSYCHOLOGY IN EDUCATION, it puts it thus: "No good teaching without attention; no attention without interest; no interest without objects. And the argument holds good for all grades of students, from the Kindergarten to the University. The University of to-day has 'object lessons' in almost every department of study, as witness the splendidly equipped laboratories, museums, maps, pictures, etc., that are in daily use. No teacher of a country school should for a minute think that he can teach well without illustrative material any more than the professor of chemistry can without a laboratory. It is only necessary to remember that the apparatus must be adapted to the pupils' ability and advancement, and to the subject of instruction."

3. In commencing to teach the lesson, consciously look out for the Point of best Contact, which will seldom be the same. It may even be determined by certain local, secular happenings during the week, which form an *entrée* to general interest.

4. Proceeding then from the Known to the Unknown, deliberately take up the Preparation or Introduction of the Lesson, using broad, sweeping Opening Questions, linking the new Topic to the former Chapters in the Series. The Aim of the new Lesson should be clearly presented. It holds Attention and Curiosity.

The following suggestions on CONVERSATIONAL POWERS were written by Miss Flora Elmer: "By the time the children have reached the fifth grade, expect a great deal of topical work. After we have finished our study of the Amazon river, I expect a child to tell a great deal about it. Perhaps the first pupil called upon may rise and say: 'The Amazon rises in the Andes, flows east, and empties into the Atlantic ocean.' Then he may hesitate, look about and expect me to ask ten or twelve questions before I can pump everything out of him that he knows about the Amazon. Which latter action we are prone to call 'leading

out a child.' The time comes when every child must be able to stand on his own feet and tell what he knows. I often make this remark: 'Who can talk five minutes on the Amazon river?' Perhaps the first effort will give me a one-minute recitation, and the next, two, which will generally satisfy me. It isn't, you will understand, the time he speaks, but the fact that he has learned to tell what is in his own mind—unburdened his soul, and poured out all he knows on the subject under consideration. At all times insist on complete sentences, whether the lesson be language, writing, arithmetic, or singing. Thus language is correlated with the other subjects in the curriculum."

5. Present the New Lesson, using Leading and Subsidiary Questions, drawing out first the personal contributions of the Pupils' own study and research, rather than contributing your own investigation. Use Illustrations to clarify their misunderstandings; question further to make sure of their full comprehension; have a clear, perspicuous outline or skeleton, which will bind the parts of the Lesson clearly and coherently together; secure frequent subsidiary Reviews each few minutes, gathering together loose, disjointed ends; rouse animated Class Discussions on live topics, but do not let them lead off from the main subject nor consume undue proportion of time to the neglect of the general subject; fix the new Ideas firmly in Memory by Review, by Repetition (both from the children and by yourself); hang them on the pegs of some vivid Illustration (story, picture, object); seek to obtain practical *Doing* during the week of the truths and principles developed, as well as a Report on the Doing-side of the former lessons; avoid Fatigue, watching closely to see when Interest commences to flag, and then changing the mode of Presentation or perchance the Topic; and finally bind the whole Lesson together by a rapid Review of all the Points made, and Application of them in general, though it is to be remembered that not every lesson need necessarily have a "moral" stated. Very often the stating of an obvious moral spoils the entire point of it, and irritates the pupils who are not stupid.

**Review Steps.**

Three progressive steps are involved in the reviewing of a lesson: *a repetition of it, a second view or viewing again of it,*

*and a new view of it.* The repetition of it may be, to a certain extent, mechanical. The second view of it, or a viewing again of it, may comprehend simply those elements which were recognized in the first view or original learning of the lesson. This is valuable. The new view of it, however, seeing it in new aspects and relations, is by far the most important phase of reviewing.

Gregory says that the best teachers give about one-third of each lesson hour to reviews. Another has said that if one-half the teaching time were thus to be spent there would be a gain.

The review is pre-eminently the student's exercise. Here, above all other places, the lesson should not degenerate into a lecture by the teacher.

The reviews should be prepared by the teachers and students as carefully as the original lesson. *Of the methods of conducting the lesson in the class-room there are four that should have special attention.* They may be designated roughly as the lecture, the seminar, the recitation or topic, and the question or conversational method.

*The lecture method.* By this method the teacher proceeds with an orderly and, for the most part, uninterrupted presentation of the thought of the lesson. This method calls for little or no preparation in advance by the student.

*The seminar method.* By this method the members of the class are assigned topics in the line of which they make original investigations and report their findings to the class, instead of being called upon to make recitations from specified portions of books. It is almost needless to add that this method used exclusively is only suited to more mature students and those with trained minds, although with older boys and young men it is possible to make such original investigation an incidental feature of class work.

*The recitation or topic method.* By this method the student is expected to prepare stated lessons from a text book and to present what he has learned by topics as they are called for by the teacher.

*The Question or Conversational method.* By this method, after careful preparation by the teacher and student, the former elicits the knowledge that the student has of the subject in as

orderly a fashion as possible by a series of questions, often resulting in the play of conversation between teacher and student.

In Gregory's SEVEN LAWS OF TEACHING, it says: "It is only the unskilful and self-seeking teacher who prefers to hear his own voice in endless talk, rather than watch the working of his pupils' thoughts.

"The chief and almost constant violation of this law of teaching is the attempt to force lessons into the pupil's mind by simply telling. 'I have told you ten times, and yet you don't know!' exclaimed a teacher of this sort."

**Balancing Recitation with Instruction.**

Dr. Roads has an entire chapter dealing with this subject, a comparison that few teachers stop to think of. The mention of it, therefore, will be of value. He says, rightly, that under our present inane system we have almost all the time given to Instruction, with little or no Home Study and therefore small amount of Recitation; while in the Day School this condition is precisely reversed. Therefore the Sunday School has become too far a pouring-in process. This is working to the manifest disparagement of the Sunday School, which is despised in the eyes of the bright Public School child.

Therefore, wisely balance Instruction with Recitation. Demand, expect, and enforce Home Study. Secure definite Recitation of the assigned task. See that the reproduction and elucidation of the set stint of Home Work be not displaced by the needful Class Discussion.

**How to Secure Balance.**

1. Assign for definite Home Study all within the range of the children's time, books, comprehension. Exercise and cultivate their own mental powers. Let them "pick their own brains, before coming to pick yours."

2. Have each scholar make particular note of difficulties, inquiries, doubts, questions, etc., he finds arising, and which he himself cannot meet. If he come across a specially new and illuminating discovery, let him contribute it to the class.

3. Instruction, new knowledge, should be the bait to the class, the prize that brings them there. There are, if the teacher be enthusiastic, "seekers after Truth," and the teacher knows

more than the pupils. Thus the little "philosophers" will seek the source of Truth.

Dr. Hervey gives these *Tests of Effective Teaching:* "Is it objective? (Appeal to sense.) Does it lead to 'putting yourself in his place'? (Appeal to imagination.) Does it exercise the power to select essentials, call things by their right names? (Appeal to thought.) Does it broaden and deepen interest? Does it lead to clear and true conception of what to do, and quicken the impulse and the will to do it? Does it arouse ideals and social emotion?"

In Testing the Results of Teaching, Professor Thorndike remarks that: "No matter how carefully one tries to follow the right principles of teaching, no matter how ingeniously one selects and adroitly one arranges stimuli, it is advisable to test the result of one's efforts—to make sure that the knowledge or power or tendency expected has really been acquired. Just as the scientist, though he has made his facts as accurate and his argument as logical as he can, still remains unsatisfied until he verifies his conclusion by testing it with new facts, so the teacher, after planning and executing a piece of work as well as he can, must 'verify' his teaching by direct tests of its results and must consider uncertain any result that he cannot thus verify. The principle of effective teaching is indeed easy, but its successful, concrete application requires both a high degree of capacity for insight into the facts of child-life and thorough training. The principle is simply: To know whether anyone has a given mental state, see if he can use it; to know whether anyone will make a given response to a certain situation, put him in the situation arranged so that that response and that response alone will produce a certain result, and see if that result is produced. The test for both mental states and mental connections is appropriate action."

Dr. Dewey says in his SCHOOL AND SOCIETY: "I should like at this point to refer to the recitation. We all know what it has been—a place where the child shows off to the teacher and the other children the amount of information he has succeeded in assimilating from the text-book. From this other standpoint, the recitation becomes pre-eminently a social meeting place; it is to the school what the spontaneous conversation is at home,

excepting that it is more organized, following definite lines. The recitation becomes the social clearing-house, where experience and ideas are exchanged and subjected to criticism, where misconceptions are corrected, and new lines of thought and inquiry are set up."

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What is meant by "balancing Recitation and Instruction"? Wherein do they differ?
2. What has been the general method in Sunday School Teaching? Which part has prevailed in the past? Which one predominates in your School now? Is there an "equipoise"?
3. What changes would you see possible in your own present methods? Why?
4. What particularly good points do you note in Christ's Method? (Study Gospels.)
5. What "Educational Laws" did He make use of?
6. What several Methods of Instruction are in vogue, and to what Type of Pupil and what Age is each adapted?

# PART VII.

## The School and Its Organization

### The *Where* of Teaching

## CHAPTER XXIV.

### THE SCOPE OF THE SUNDAY SCHOOL.

SUGGESTED READINGS.

*The Churchman's Manual. *Butler.* Index.
The Sunday School. *Moore.* p. 18.
Class Teaching; The Foundations of Education. *Seeley.* pp. 240-245.
*The Boy Problem. *Forbush.* p. 21.
*The Principles of Education. *S. S. Commission.*
*The Sunday School Outlook. *S. S. Commission.*
Principles and Ideals of the Sunday School. University of Chicago.
The Model Sunday School. *Boynton.*
The Bible School. *McKinney.*
The Modern Sunday School. *Cope.* Index.
How to Conduct a Sunday School. *Lawrence.* Index.

**What the Sunday School Is and Is Not.**

Let us realize that this section *is* of interest to the individual teacher, and not alone to the Clergy and Superintendent. It is the ideals of the combined individual teachers (very frequently of *an* individual teacher who "will not down"; but keeps on pushing), which set the tone of the School, and, as in democratic politics, affect the legislation and system of the School. Many a poor School has been reformed by a few inspiring teachers.

(*a*) *What the Sunday School Is.* Theoretically, the Day School should supply an all-round education, covering the five lines of a fully-educated man, as laid down in Chapter I. In Germany it does this. Dr. Garmo, in his Lecture on The Principles of Religious Education, and Professor Seeley in the last chapter of his book already cited, deal fully with this point. England has a pretty thorough system in her Common Schools. France omits it altogether; but gives Thursday as a free-day, a holiday (holy-day, in the right sense of the term), for private sectarian or confessional instruction, in connection with the

Churches. The United States, ever since the final ruling of the Wisconsin Court, has excluded definite religious teaching from the Common Schools, in some States, however, permitting the reading of the Bible without comment. The only place at present (unless the newly-formed Religious Education Association is able to accomplish wonders in the restoration of religious education to the Day Schools) where such part of man's educational equipment can be secured is the Sunday School. The Sunday School, first and foremost, then, is to be a *school* in character, that is, its primary object is to be instruction—religious education. Therefore we set a three-fold, definite, specific Aim or Object for the Sunday School. 1. To give a general Religious Education, covering a wide field of Subject-matter. 2. It may inculcate sound ethics and impart the particular Doctrinal Material, which belongs to the particular interpretation of the Bible, which it represents. 3. It should bring the children to Christ, that is to the fullest privileges and responsibilities of the Church, to enjoyment of her Worship, to appreciation of her Sacraments, to the definite assumption of individual burdens and responsibilities of Church Work.

(*b*) *What the Sunday School is Not.* 1. It is not the Children's Church. It can never and should never take the place of Public Worship, "the assembling of ourselves together." The element of Worship should be cut down to the lowest consistent place. Let the Children consider themselves a part of the general congregation, coming with their families to the united worship of the Lord's Day and the Daily Services, taking their special part, and being trained just as definitely in the habit of Public Worship as in the habit of truthfulness or politeness. In many churches it becomes imperative, from circumstances, either in the homes or in the nature of the Services, to provide a Children's Service. The training in the entire, unmutilated Service is the ideal thing. Unfortunately, we do not live in an ideal age. At any rate, the School is not the Children's Service, and is not for Worship.

2. It is not a "Revival Service." There is little danger, however, of that element in our general Sunday School. The danger is that of the other extreme: coldness, formalism, lack of heart, head work rather than heart work.

3. It is not a combination of Social Clubs. Certainly, the "group feeling" is to be wisely made use of; and high success will attend the formation of each class into a "Club" or a Named-Class (as those bearing particular mottoes or named after Missionary Heroes, etc.), at the "set" or "gang" age, in later childhood and early adolescence; but this is not to make the work of the Class in Religious Education of the nature of a social gathering, for gossip, baseball talk, dress-conversation, reading story-books, or telling of jokes. The day school does not descend to trifles that occupy the attention of too many Sunday School Classes.

4. It is not a Free-nursery, where irritated, selfish parents may send their children to be rid of them. There have been plenty of instances of children going to two Sunday Schools a day, each of a different religious profession.

5. Lastly, the Sunday School is not a Prize Lottery. Very, very many parents consider it such, however, though they would not confess it to themselves. They plan very carefully what "it will pay them." Often it is said: "I will send my child to your school, because it did not get a nice present at Christmas where it went last year." The crowded schools immediately preceding Christmas and the dropping off after that present-giving season has passed is proverbial. The schools fill up again a month before the Excursion, the trips to the Fresh Air Homes, the distribution of Coal, Clothing, etc. Many poor families develop a most marvellous concern for religion and the salvation of their children by Baptism and Sunday School, when they learn that the Church pays rents, supplies coal and food, and fits them out in clothing. This idea should be forever and entirely eliminated from the Sunday School. Let the faithfulness and general claim of the family determine relief, with due regard to the fact that "the household of faith" have prior claim (prior only) to others outside the pale of the membership of that Church. Let the token at the Birthday of the Christ-Child be but a token, not of munificence enough to create a scramble. It is all very well to "make the Sunday School attractive," to use bait to catch fish for Christ; but beware lest we make Christ and His religion to be despised.

**The Possibilities of the Sunday School.**

Spite of all that has been said here, the Possibilities of the Sunday School are enormous. It should not be given up in despair, and disbanded, as some few discouraged Clergy have done. It has wide spheres of Influence, if properly organized and conducted. It reaches—1, the Child in School; 2, the Child in Church; 3, the Home Child; 4, the Home Circle. It commences at the Kindergarten Age in the Font or Baptismal Roll, goes on to children of Primary Age, of Childhood, of Youth, of Adult Life; it goes beyond this to the Home Department, the "Shut-in" (or better, the Shut-out) Child, the Parent, the busy Worker, absent in Sunday Toil. To all these classes it carries at least some thought of God, of Duty, of Religion. Much of what the Possibilities may eventuate depends upon the Clergy, the Superintendent, the Organization. It is really the Organization carried on by "the man behind the gun," that converts the possibility into probability, and actuates the ideal into a fact.

**The Organization.**

To a slight extent this must differ, as between a large city, a small, fashionable city, and a country school. Numbers will necessarily affect it. Still the same general plan may be outlined for all; local conditions only influencing minor details. First, let it be noted that the same business-like Order, System, Regularity, Regard for Rules once made, Enforcement of Discipline, Attention to Details, careful Planning and efficient Oversight, zealous Interest and painstaking Devotion to Duty and Obligations should characterize even the smallest schools, as are shown in any proper business house. Thus a good, conscientious business man makes the most ideally capable Superintendent.

A certain wealthy business man in a large city in Central New York was recently placed in charge of a run-down Sunday School by a wise Rector. In two months the School went up from 150 to 400, and is growing. The same thought and care was given to it, especially to "the business-end" of it, that the man put into his business. The man at the gun made that School. The rector never could have done it.

Few of the Clergy are efficient business men, and it is no discredit to them to acknowledge it. It is not their forte, nor

their training. Let them do what is a plain duty, and put a business man at the helm, but for business purposes only. Loyal, true-hearted, recognizing his function and obligations clearly and distinctly at the outset, which concern secular not spiritual matters (the Minister is responsible for all educational features, all teaching, lessons, etc.), given a free hand, under loyal consultation with the Minister, in what is clearly the Superintendent's work, with responsibility, to make things run, bravely laid upon his shoulders, this consecrated business man will in almost every instance prove a boon and a blessing.

In some rare instances, however, a trained Common School Educator, with marked business and organizing ability, such as a Public School Superintendent, may be secured. In such an event, he will be, by all odds, the *ideal.* Usually a "business-man" is all we may dare hope for, using the "Grading Teacher" for pedagogical guidance. We deal again with this matter under "the Superintendent."

**The Organization will deal with the following details:**

*The School Year.*

In the majority of schools, division into Long and Short Terms or Sessions will be most suitable, and accord best with many systems of Source Lessons that provide Long and Short Courses. The Long Course could commence early in the Autumn, September or October, as may be, and run through until the end of May or June, when, in most schools, the attendance of both teachers and scholars diminishes. The Short Course would be the Summer Session, conducted, in contrast with the Long Course, with few teachers and larger classes, or teachers perhaps as helpers, and lecturing and teaching Masters for each room. The Long Course will probably run from 25 to 40 Lessons; the Short one from 8 to 15 Lessons.

*Special Days, etc.*

In general, there are likely to occur the following Special Days and Occasions: "Sunday School Day," where the facts bearing on Sunday Schools are considered, usually from the pulpit in the Church Service; Christmas Festival; Missionary Day, usually of the Junior Auxiliary; Easter Celebration; examination Days; and Commencement Day. On these occasions the

usual Lesson is laid aside and a special Lesson substituted. The School System should take due account of the advent of such days, providing for them in mapping out the Course. Special Lessons should be carefully prepared, on the same general plan as the others in the system.

*Examination Days.*

Examination Days should be compulsory, just as in Day School, and Reports sent home to the parents. Children should be promoted strictly in accordance with the results, and no favoritism should be shown. If good reason be shown for failure to pass, the child might be "conditioned," and permitted to go on, with that subject as an extra to be passed off later; and this passing should be adhered to most emphatically. If a scholar be ready to pass off a condition, that examination could be held at any time, and not on Examination Days. In schools with a Graded Curriculum, it will be found, as each class is thus able to go on at its own proper rate of study, classes will complete a Course ahead of Examination Day. It should then have a Special Examination, as in Common School Work. Catechism Examinations may be held at any time, the pupil reciting first to the teacher privately, and then to the Examining Committee. The Written Examinations should be strict and impartial. Fifteen Questions are a good number to assign, on printed or hektographed sheets, and the choice of any ten questions allowed. Care should be had to remove all temptations to cheating, for even in Sunday School bad examples are contagious. Teachers, even, are careless about giving help. High moral aims should be fostered.

*Commencement Day.*

Yes, there should be a Commencement Day, and it is not "a foolish fad." Creditable, faithful work everywhere, not least in Religious Education, is worthy of due recognition. "Honor to whom honor is due." Give a proper recognition, Certificate or Diploma, for the Examination passed; a Certificate usually for Term or Annual Examinations; a Diploma for the Completion of the High School Course. A good "passing grade" should be expected, perhaps not quite so high as Day School, which usually demands 70 per cent. Probably 60 per cent. in Sunday

School would be the best we should anticipate for several years yet. The Summer Special Session might have a Special Examination, with Certificates, not counting in the regular system for Diploma, save that the holding of a certain number of Summer Certificates would confer additional "honors" on the final graduation, as *"Cum Laude,"* or *"Cum summa laude"* on the Diploma.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What improper qualities have been emphasized in your Sunday School?
2. Give examples of harm wrought by such method.
3. What remedies of practical application can you suggest?
4. If your school is *not* doing its *best* work, what is *your* duty? Remember that "the good is the great enemy of the best." "To him that knoweth to do good, and doeth it not, to him it is sin."
5. Map out a suggested and practical plan of Organization for your Sunday School.

## CHAPTER XXV.

### THE PLAN OF THE SUNDAY SCHOOL.

SUGGESTED READINGS.

THE BOY PROBLEM. *Forbush.*
*THE MODEL SCHOOL. *Boynton.*
THE BIBLE SCHOOL. *McKinney.*
THE TEACHER, THE CHILD, AND THE BOOK. *Schauffler.*
*THE MODERN SUNDAY SCHOOL. *Vincent.*
THE HOME DEPARTMENT. *Hazard.*
PRINCIPLES AND IDEALS OF THE SUNDAY SCHOOL. *Burton.*

#### The Time of the Sunday School.

We have indicated that physically the morning, within an hour or so after breakfast, is the best time for mental work. Therefore a Morning Session of the Sunday School is to be preferred to an Afternoon one. In the country districts, with late breakfasts and home work, the time is usually afternoon. Often the Services interfere with a morning session.

Whatever the time, the Session must be at least one full hour in length, no less. This is the usual rule, though of course subject to local conditions. It should be carefully ordered and systematized, and this order strictly and unflinchingly adhered to. This is the prime duty of the Superintendent. It is *not* his place to wander around shaking hands with the teachers, and "getting acquainted." The Sunday School is not the place for that. He has no right to deprive the children of their teacher for an extra five minutes, even to discuss the weather. Such interruptions are a sort of malfeasance in office. Hence long Addresses and "Talks" from the desk, painfully tedious notices, all these are to be dispensed with *per se.*

Divide the hour up as follows: Commence sharp on the stroke of the hour with the bell. The school should open promptly no matter if only one-quarter of the members be present, and it should never drag out even five minutes beyond the

time set as closing time. An excellent Visual Impression (a realizing sense of something wrong) is created by the "I am Late" card, turned from "I am on Time" at the opening hymn. The entire Opening Service may consume five minutes, a Hymn, Creed, Lord's Prayer, and Collects, for the Sunday School is essentially a *school.* Then forty-five minutes clear (no interruptions of any kind from Superintendent, Librarians, Secretaries, or Treasurer) for the teaching of the Lesson. If there *has* to be Catechising, which under a Graded System must confine itself to Catechism, Doctrine, and to General Questions on Bible History and Church Year and Prayer Book, then let thirty minutes be assigned for the lesson and fifteen for the catechising. Half an hour is too brief a time for ill-trained teachers, who do not systematize their work, to accomplish much. They are too diffuse and scattered. Trained Public School Teachers find it almost too short a period. There will now be remaining fifteen minutes of the hour. The Secretaries have quietly, without interruption, distributed the Record Cards or Books during the preceding period. The Librarian has taken up the returned books, also without interrupting, and has the outgoing ones ready at hand. For ten minutes now the Teachers mark the classes in whatever points are to be recorded; the Librarians give out their books; the Treasurer takes up his offerings; the Class Marks are left in the class forms for Collection after school; forms for notification of illness or of absentees are filled out, and left there also by teachers, as well as reports in writing of the calls on scholars in the Home Visiting done by each teacher on his or her class. All this need not take more than the allowed ten minutes. This leaves a last five minutes for the Announcements of the Superintendent or Minister, for the Closing Hymn, and Prayers. This is system and order, the only respectable way of conducting a school. Even with perchance a poor or indifferent system of lessons, it must bring tolerably satisfying results.

*The Place of the Sunday School!* When shall we ever learn to build with an eye to God's *best service?* How almost criminally short sighted we all are! The Sunday School, the most potent agency, at least in its possibilities, in the whole land for righteousness of life and uprightness of character, is yet the last thought of in its housing. We erect well-planned theatres, why

not Sunday Schools? Even with our growing assortment of Parish Buildings, or enormous Institutional Plants in every large city, there are scarcely ten respectable Sunday School Buildings, among all the churches of this land, with all bodies of Christians considered. Most of these ten are located within a dozen miles of New York City. One large church near New York, with a modern building, supposed to be model in every way, remembered that it possessed a Sunday School *after* the building was completed, and as a consequence more than 1,000 children are seated in *one room.* Why not secure for the children just as suitable, well-equipped school rooms as we possibly can? At least let them come in, in their rightful place, in the erection of all Parish Buildings. A special Book on the Erection and Equipment of Proper Sunday School Buildings, large and small, and the alteration of existing ones is now being published by the author and a prominent architect. It is a study by itself and cannot well be treated here.

**Music in the Sunday School.**

Suitable hymns for children under eleven are, according to the Episcopal Hymnal: 11, 49, 58, 65, 112, 254, 412, 452, 515, 516, 532, 534, 538, 540, 544, 550, 552, 560, 562, 563, 567, 578. For the older children: 110, 143, 261, 319, 418, 503, 505, 506, 507, 509, 521, 522, 542, 556, 558, 568, 570, 573, 577, 640, 656, 672. For doctrine the following are valuable: 90, 91, 149, 152, 375, 379, 383, 387, 388, 463, 591, 537.

Children's Church is sometimes condemned simply because some ministers, following denominational example, have made it a substitute for the services of the Church. Rightly conducted, it educates the child to take his place in the congregation. As the larger number of schools are held immediately after Morning Prayer, perhaps the best time for it is on the afternoon of the first Sunday in the month, when in most parishes there is noonday Celebration.

**Departments.**

Even in the smallest school there should be Departments. In the largest the same *kinds* only perhaps several divisions of a department. The Departments correspond with the Grading.

(*a*) *The Font or Baptismal Roll,* in which are gathered

all children who are properly termed "babies." Just as we recognize that Baptism makes each child a "member of Christ's Flock," so the same act enrolls it as a future member of the Sunday School. We might give the parents its Font or Baptismal Certificate. Each Christian is *ipso facto* a member of our great Missionary Society. So this Roll fills a place, a real place, in the regime of a good School. Study up about it, and USE it.

(*b*) *The Kindergarten,* to five or six.

(*c*) *The Primary, to Third Grade Day School.*

In small schools these two may be combined, though they ought not to be, for there is a significant distinction arising at the age of six. Not quite the same methods should be pursued in each, either. More of the story-telling in the latter age; more of Kindergarten and Models in the former. Activity in both of them should be prominent. Blackboard and Picture Illustration; Sand table, if rightly used; the Concrete and never the Abstract; Doing in everything so far as may be; Motion Songs and Verses; bright Coloration and catchy simple Music; Hymns with sympathetic teaching in them—all these constitute some of the hints for the Ages below nine or ten, that is, below the possibility of reading.

(*d*) *The Main or Grammar, or Intermediate School.*

Remember that the small child has no conception of time or space, the one because of his total want of long time experiences, the other because it is abstraction. We dare not place a map before a child in Day School under the age of ten; nor a globe under the age of nine. Thus do not use either before these ages in Sunday School. To say a child can name and point out places on a map earlier means naught. It is rote, parrot work. Yet maps, charts, and globes are required. You cannot impart Bible History at all understandingly without Geography, studied early, at say the age of 11 or 12, when the pupils are having Day School Geography; and then continued systematically throughout all the Bible Courses. Every separate school room should have large maps fastened on the walls.

A good plan is to purchase a series of small maps ($1.00 each in cloth) and have them, together with suitable religious Pictures and illustrative Charts, Chronological Tables, etc., glued or nailed on the walls and shellacked, so that they will

cleanse readily with a dampened cloth. Smaller maps are better than larger ones, for the school can have more of them, a set for every room, or a number of sets for large rooms. Scholars will not trouble to leave their forms for the sake of looking at maps, unless the interest in Bible Geography is more than customarily keen. Each large School should certainly possess a copy of the enormous Map of Western Palestine, made by the Palestine Exploration Fund; as well as their Relief Models of Physical Palestine and of Jerusalem. The Maps should be of several kinds. One is a collotype Picture Map of Palestine Fund ($1.25), in colors, on paper, showing Physical Palestine, with the sites of Cities. Properly speaking, being in relief, it is not a map, and may be used with young, very young, children, where *maps* would be utterly valueless. Sets of Physical Maps, ten at least, on cloth, others in clay or papier maché relief; some on pressed paper for class work, with sets of Political Maps, are needed for walls, and in booklets for teachers in class. They should cover Early Palestine and Mesopotamia, Egypt, the Israelitish Wanderings, the Land of the Conquest, the Tribal Divisions, the Kingdom of Solomon, the Divided Kingdom, the Assyrian Kingdoms, New Testament Palestine, and the Journeys of St. Paul. A last set should be small paper Outline Maps, for the children to have in plenty, for the insertion of cities and routes. These are part of the proper equipment of the Main School Department.

Other things important are Models of Bible Objects, Utensils of the Tabernacle, Palestinian Houses, Roman Couch-table, etc. They should not belong to any one class, but be a part of the School Library, and loaned to teachers for illustration. There should also be a complete set of Underwood's Stereoscopic Views, showing not alone scenes from the Holy Land, such as are not otherwise to be portrayed or indicated with clear apperceptiveness; but also many points of Bible Customs, Manners, and Objects. They are very cheap; and they, with the small ($1.00) stereoscope, may be loaned from class to class by the Library. The Detroit Photographic Co. have also a delightful series of highly picturesque, colored, Palestinian Views, too large and costly for free distribution, which should be part of the outfit of all progressive schools.

(*e*) *The High or Advanced School.* Here the abstract and doctrinal is dealt with. If the Sunday School did efficient work, the drilling of a yearly Confirmation Class in the Church's Teachings, intellectually, would end. There would still very properly be Confirmation Classes; but they would no longer be "Instructions." They would be more of the nature of Conferences on Applied Doctrine; inspiring, zeal-enthusing, heart more than head; conversion and earnest life-consideration rather than "learning the Catechism." The Catechism would be already known; the Church's Teachings already inculcated and appreciated; Churchmen already made well-grounded in "the Faith once delivered to the Saints." This Department should be supplied with the best, most sympathetic, most earnest teachers, those who comprehend the full meaning, significance, and opportunity of the Adolescent Period. Many teachers ruin children now.

(*f*) *The Post-graduate School.* We should not free our pupils from continuous study, everlasting "seeking after Truth." Let them graduate at eighteen, have their Diplomas; but give incentives for keeping on. Present live topics for consideration, under live teachers, on present-day issues. You will have no dearth of scholars. Look at Columbia University with over 1,000 crowding in to attend its Summer Course, in steaming New York weather. Teach well and hosts will flock to learn.

Procure teachers from the Common Schools. Let them be men and women of renown and of consecration as well. This is a new and untried, progressive feature in the Sunday School. Do not be afraid to risk it.

Especially ought this Department to train teachers. Give one entire Course to it. Train on all such topics as this book covers, perhaps with less detail; but sufficient for a beginning teacher. This Course should be separate from the general Teachers' Training Class for brushing up ill-equipped teachers, already in service on the firing line. Let it be "the Sunday School Normal Class," a part of the regular system.

(*g*) *The Home Department.* The Denominations have made splendid use of this idea. The Church has only begun to appreciate it. There are not more than five (or less) Home Departments in the Church in New York City, for example. Yet

it is not only an admirable plan; but essential for a complete system. It reaches ALL who cannot come to Sunday School. It uses the same equipment that the Regular School has, the same Lesson, Text Books, etc., for each age; the same Aids, Marks, Collections, Certificates, Diplomas, Prizes, Privileges (as Excursions, Fresh Air Trips, Christmas Present, etc.); and enrolls its students as Regular Members of the General Sunday School. The point is, the work is done at home, written out, reported to Home Department Visiting Secretaries, and is in the nature of a "Correspondence School," for those who from distance, sickness, deformity, home duties, etc., cannot attend the sessions of the School. Parents may become Sunday School Scholars again, with their little ones at their knee. Forms, Blanks, Circulars, etc., are obtainable for the system. The machinery is adaptable to the Church, and is a vast possibility going to waste for lack of use.

**Selecting Teachers.**

Dr. Butler writes: "How to obtain teachers qualified to instruct immortal souls is a most difficult problem. Some persons think it strange that such should be the case; but it would be far more strange if efficient teachers were plentiful. If there were no medical, engineering, nor law schools, should we be surprised to find that physicians, engineers, and lawyers were not to be found when wanted? If there were no normal schools, should we be astonished that public school boards were unable to find qualified teachers? The simple fact is that we make no provision for educating our teachers, and have no right to expect to have them." One of our strong Sunday School dioceses is New York. Its Commission lately made an effort to ascertain the actual condition of its Schools. Here are a few of the returns from the parishes: Three per cent. had no School; an average of only two male teachers for each School; over one-half the Schools were not graded; twenty-nine different text books and systems of instruction were in use. To the request: "Name the three chief difficulties in the way of efficient work," the answer of over half the parishes was: "Lack of competent and faithful teachers." If this was the condition in the Sunday

Schools of one of our strong dioceses, what must it be in our weaker ones?

The above, and other equally remarkable answers prompted the same Commission to make a later effort to discover what was being done by the parishes for the training of teachers. The returns showed that over one-third had no method whatsoever; that about the same number had teachers' meetings, fairly well attended, but many others had abandoned all effort for "lack of interest"; not a single parish reported a teachers' normal class. To the question: "What standard of teacher is desired?" over one-fourth answered, "a certificated teacher"; about the same number would be satisfied with one who had "the gift of teaching"; while one-fifth made "spiritual gifts" the measure. To the question: "What standard are you obliged to accept?" came the reply of one-half of the parishes, "Any we can get with average knowledge, and an average realization of the spiritual importance of the work." It is not surprising to learn that over one-fifth also reported that during the past three years the standard of teaching had fallen. The surprising thing is that one-third were able to report improvement in numbers, morals, and power over the children.

If a person, emotional, good-intentioned, incompetent, asks the Rector for a class, what is to be done? If he has his teachers' list in his pocket (as he should have), he has simply to add that person's name to his list, explain what he is doing, and thank the applicant for offering. If a teacher is likely to be needed, and he thinks the applicant may have the making of a good teacher, he can promise to ask her to act as a substitute. This will give her an opportunity to learn, and him to see her qualifications for the place. The proper time to secure a teacher is before there is a vacancy. Not infrequently a good worker can promise to take a class weeks or months later, who could not accept the position at once.

#### Age and Sex of Teachers.

According to Butler: "The influence of age and sex should be carefully considered. The tendency is toward young teachers, they are the easiest to obtain. They want to teach before they know what or how to teach. If they are not giddy, they are

spiritually inexperienced, and therefore unfitted to instruct others. The effect on the Sunday School is also bad, as I know from sad experience. The children feel what they cannot express, the shallowness of the instruction, and an atmosphere of unreality soon pervades the whole school. The effect on the congregation is equally bad. When the leaders of the parish are not represented in its Sunday School, the congregation has no interest in it, and what is inevitable, declines to support it.

"As a rule, the best instructors are mature women. But women must not be the only instructors, if we are going to hold the older boys. The present proportion, even in some of our best dioceses, of one man to four women, is not enough. True, women are easier to obtain, and usually are more spiritually-minded than men, but have they the power to create those ideals of manly Christianity which a young boy must have if he is to be saved? The condition of most of our schools answers the question only too plainly."

**Paid Teachers.**

Says Butler: "The securing of paid teachers has been advocated as a method of obtaining properly qualified instructors. The end is most desirable; the means has been tried and found wanting. At the beginning of the Sunday School revival in the eighteenth century, the first teachers were paid, but the practice was soon discarded. The world-famous School of Stockport (England), which has trained 106,000 pupils and to-day has 5,000 on its rolls, began with paid helpers; but as early as 1794, five-sixths of its teachers received no pay. In the United States, the Philadelphia Sunday School Society started in 1791 with paid teachers, but found the results unsatisfactory, and soon secured teachers who worked for love. To-day the paid teachers are mainly in Jewish synagogues, and even there such payment is the exception, not the rule."

**Teachers' Meetings.**

There are two kinds of Teachers' Meetings. The one is the old kind, nay, the present kind, to a heart-rending extent. It is on the style of pigeon-feeding. It takes a group of teachers and feeds them with already digested pap. The food is stuffed in, just as rapidly as the conductor can talk. The teachers make

mental or pencil notes. They return to the School to reproduce the food fed them a few days before. The Teachers' Class lasted an hour. Their School Class lasts half-an-hour. An hour's material cannot be insufficient for a half-hour's reproduction—then, forsooth, why study for more? It is as if a Seminary Professor sought to cram the student with material for each and every sermon he might ever preach; material ready for reproduction.

The other sort of Teachers' Class is general training. The Seminary fits the Seminarian for the battle of life, building up a student. He is trained how to study, how to seek his material, how to become a scholar, how to prepare each sermon in the best way. So here. Let each teacher be trained how to study and then get up each lesson at home independently, without crutches, as the Preacher gets up his weekly sermons at home. With a Subject-graded School, the old style class is an impossibility in most cases. The Clergy ask at once: "What about my Teachers' Class, then?" Why, turn it into its proper work, and take it out of its false, unnatural position. The pigeon-fed teacher will be no more "a teacher" after ten years of such a class. To the end of time each week's lesson must be supplied. Absence from class means no lesson or a poor one next Sunday. Better sacrifice the work a year, and use the class to train teachers for the balance of their usefulness.

According to Fitch: "A true teacher never thinks his education complete, but is always seeking to add to his own knowledge. The moment any man ceases to be a systematic student, he ceases to be an effective teacher; he gets out of sympathy with learners; he loses sight of the process by which new truth enters into the mind; he becomes unable to understand fully the difficulties experienced by others who are receiving knowledge for the first time. It is by the act of acquiring, and by watching the process by which you yourself acquire, that you can help others to acquire. It is not intended by this that the thing thus acquired should be merely a greater store of what may be called school learning, or of what has a conscious and visible bearing on the work of the school. It is true that we can never know all that is to be known, even about the subjects which we teach in schools."

## QUESTIONS FOR THOUGHT AND DISCUSSION.

1. With acknowledged hindrances and limitations, due to building, equipment, etc., how can you suggest improvements for your School in (*a*) time and manner of meeting, (*b*) arrangement of building, (*c*) placing of classes and scholars?
2. What Departments would be feasible in your School? What names would you apply to them? Is there any significance and importance in the choice of names? Why, or why not?
3. What is the use of the Font Roll? Of the Home Department? Why do you not organize them?
4. Why is not a general "Kindergarten School" desirable?
5. Compare your Teachers' Meeting with the one suggested.

# CHAPTER XXVI.

## THE BUSINESS SIDE OF THE SUNDAY SCHOOL—SUGGESTIONS.

SUGGESTED READINGS.

**Management:**

THE BUSINESS END OF THE SUNDAY SCHOOL. *Hammond.*
THE MODEL SUNDAY SCHOOL. *Boynton.*
THE BIBLE SCHOOL. *McKinney.*
HANDBOOK ON SUNDAY SCHOOL WORK. *Peters.*
THE MODERN SUNDAY SCHOOL. *Cope.* Index.
HOW TO CONDUCT A SUNDAY SCHOOL. *Lawrence.* Index.
CHURCHMAN'S MANUAL. *Butler.* pp. 34-45.

**Rewards:**

*THE ART OF TEACHING. *Fitch.* pp. 27-28, 124-140.
*THEORY AND PRACTICE OF TEACHING. *Fitch.* pp. 109-187.
THE FOUNDATIONS OF EDUCATION. *Seeley.* pp. 106-114.
*THE CHURCHMAN'S MANUAL. *Butler.* See Index.
THE MODERN SUNDAY SCHOOL. *Cope.* Index.
*HOW TO CONDUCT A SUNDAY SCHOOL. *Lawrence.* Index.

**Officers.**

The chief officers for the "Business End" of the Sunday School are usually (1) *Superintendent;* (2) *Secretary,* and in large Schools, *Assistant Secretaries;* (3) *Librarian;* (4) *Treasurer,* in small Schools usually combined with the Secretaryship; (5) *Grading Teacher.*

**Superintendent.**

He is best a Layman of pronounced Business Ability. If a Minister be Superintendent, let us urge most emphatically that it be under the oversight of the Pastor and not of an Assistant. If needful in order to lighten too arduous duties, let the Assistant relieve his Superior of other labors to a larger extent. The duties of the Superintendent should be the Business oversight of every Department and Officer, down to the smallest detail. All matters of Record should be reported directly to him weekly through the head Secretary. This means that the Treasurer, Librarian, and Grading Teacher should report to the Secretary.

The point is to give each person the fullest personal responsibility for the fulfilment of his own assigned duties. The Superintendent should control the school, give out notices, accept new teachers (unless it be arranged that the Grading Teacher examine all teaching applicants), appoint teachers to classes, assign Substitute Teachers, etc. The opening and closing Services should be in the hands of the Minister. Upon the Superintendent the whole order and system of the School depends.

Dr. A. A. Butler in his CHURCHMAN'S MANUAL gives the same advice in such cogent language that we quote him in full: "In most parishes the Superintendent is a layman, and it is best that it should be so. If he is (as he should be), a man of mature age, brought up in the Church, he will be a loyal helper. The turning over of the Sunday School to a young clerical assistant is a mistake; unless he has received a special training for the work. He often becomes a substitute for the Rector, and helps to perpetuate the false idea that the Rector's other duties are more important than caring for the children. I know that this idea is an old deeply-rooted one; that in fact it was once an apostolic idea, but have we forgotten what the Apostles' Lord had to say about it? (St. Mark 10:13). A young deacon cannot bring to the School the experience of a parish priest of mature years, or of a godly layman of like age. Moreover, the officering of a Sunday School by ministers and women produces a bad effect upon the older boys of the School. The Rector had far better give some of his routine work to the clerical assistant and the superintendentship to an experienced layman."

**The Secretaries.**

In small schools one person often fills the place of Secretary and Treasurer. In a large School there should be Secretaries over (*a*) Font Roll; (*b*) Kindergarten Department; (*c*) Primary Department; (*d*) Each Division of the Main School and separate ones for Boys and Girls; (*e*) High School (*f*) Postgraduate School; (*g*) Home Departmennt. Each of these are then really Assistant or Deputy Secretaries under (*h*) the Head or Master Secretary, or *Registrar.*

## DUTIES OF OFFICERS.

(*a*) DEPARTMENT SECRETARIES. (1) *Record of attend-*

*ance of Teachers and Scholars.* The system is simple and expeditious, occupying not more than five minutes. It notes on a similar basis the attendance at Sunday School and at Church, failure in Good Conduct (good conduct being assumed) and character of Recitation. A Card System may be used, or a Book System. The Gorham Class Book affords the most complete and least cumbersome system, being a permanent record of everything for the entire year, and avoiding subsequent re-copying.

(2) *Records of New Teachers, New Scholars, Change of Address, Illness, Removal, Transfer, Resignation, etc.* A Card System in a File Case is the best. A Card is amended and filed in proper place very readily, and a permanent record of Scholars who have severed connection with the School filed back of those then attending. If such a child return the next year, his card is simply re-filed with a note. Record of Illness is important for final marks at Graduation, and for notification to Teacher and Minister for calling, and, in case of contagious disease, for proper absence of other children from the same house. A proper Transfer Blank should be filled out and furnished each child removing elsewhere. If the child be absent for a Summer Vacation, and attends Sunday School in the Vacation Town, a Card Form to be filled in by the Summer School Secretary may be given by the Home Secretary, and thus credit secured for the child in the marks of its own school, just as credit is given for marks received in another college.

(3) *Record of Examination Marks and of Report Standing.* Examination marks should always be carefully preserved on the File Card. All Systematic Schools will make use of a Report Form, which provides for the notification of the Parents, each one, two, three, or four months, as local conditions warrant, of the standing of the child in every particular. This Report is signed and returned by the Parents and as such becomes a permanent Record when filed. Certificates are given for Perfect Recitation of Catechism and for each Examination, and a Diploma at Graduation. Forms of these are provided by many publishers. They are made out by the Secretary and signed by the Teacher, the Superintendent, and the Minister.

(4) *The Treasurer Files a Record of Collections* (Totals

and Class) with the Secretary's Department, keeping his own books, however, as is customary.

A record of Library Routine is sometimes also filed with the Secretary.

(*b*) Registrar. Much of the work of making out Certificates, forms, etc., care of Card Catalogue, Filing and Oversight of all Records, Examination of *all* Books, etc., properly come under the routine work, or at least under the direct supervision of the Registrar or Head Secretary.

(*c*) Treasurer. In some Schools the Offertory is taken by classes, in class envelopes, offered to God, and later on counted by classes. In others, it is entered in Class Books by each teacher. Taking note of *how much each* child gives is dangerous, putting premium on wealth. It lies between our conscience and ourselves what we return to God. A Class Record *is* consistent. The *fact* that each child has given *something* should also be noted. Therefore the best Class Book Mark is simply a check, leaving the Treasurer to record the amount per class.

(*d*) The Librarian. The Sunday School Library should consist of books of value for the lesson work and research of scholars and teachers; books for general missionary, inspirational, devotional, and fictional reading; books for teacher-training and normal class work, and some standard dictionary and religious encyclopedic works.

Books ordinarily found in the Public Library should not be duplicated in the Sunday School, for the Sunday School Library should be a special library, specialized for the teachers and for the pupils. Moreover, *every* Sunday School should have a special library, of which it should not only post circulars and supply catalogues of the list of books contained in it, but carefully canvass the files of the Public Library, and post in the Sunday School special lists of books particularly appropriate for the Sunday School lesson work, and especially to be recommended for general home reading even along secular lines. This enhances the value of both libraries manifold.

(*e*) The Grading Teacher. This is an excellent plan, even for a small school. Let a teacher be selected who is fond of children, who knows human nature, who is quick in tact, in discernment and judgment, who has made a psychological and

pedagogical study of the child and of Education. This teacher should talk with and examine every incoming scholar, and consider his qualifications, perhaps conduct the Teachers' Training and Normal Classes, and be a member of the Committee on Examination and Graduation.

(*f*) The Committee on Examination and Graduation. A representative and capable Committee should prepare Examination Questions (for Oral Work below the age of nine or ten and Written Work above that age), conduct annual or semi-annual Examinations, prepare records for Certificates and Diplomas, take charge of Commencement Day and Graduation, act as Arbiter in the matter of all Prizes and Rewards. The individual caprice and unconscious favoritism of individual teachers shown to pet scholars (or often the reverse, prejudice) should be wholly eliminated by the Sunday School, which, of all educational institutions, ought to be absolutely fair and unbiased.

(*g*) The Messenger Service.

This is a valuable plan, doubly serviceable, both to the boys, for whom so little active work can be found, and for the School. A Corps of Messengers is selected from among the boys of from ten to fourteen. Their duties are to call on absentees, run errands, give notices at the homes, etc. There are caps, badges, introduction letters, cards, and messages, all printed in forms and purchasable for this purpose.

**Use of Rewards, Incentives, and Punishments.**

It is both an (*a*) Ethical and a (*b*) Practical Question that is here involved.

Do they help? It depends on their use, the teacher, and the child. Often many provide a false, extrinsic, harmful interest. With high ideals and the *best* teaching, they will disappear, as they have disappeared almost wholly from the Common School. Discipline is no longer a factor there.

Incentives and Rewards are seldom used, excepting as far distant Prizes, Scholarships, etc. They lower the ideal of the School. The lower the class of children, the poorer the teachers, the greater will be the use of Prizes and Rewards. As the level rises, the external motives tend to disappear; and the motive of genuine Interest is substituted. Other Incentives, such as Emulation, Rivalry, etc., are to be used but sparingly.

Inducements to Order which appeal to selfishness have no proper place in true discipline. For this reason prizes are always dangerous, and often do more harm than good. A prize is "something taken from another"; it makes no difference whether it is gained by animal power, or mental power. A reward is something given to everyone who reaches a fixed standard. Prizes are limited to one or two individuals. Rewards are open to all.

**Inadequacy of the Sunday School Compared with the Public School.**

The Sunday School, which is expected to furnish one-fifth of man's educational outfit, is deficient:

1. *In Infrequency of Sessions.* Once a week, with a period of less than one hour usually, of which about thirty minutes is devoted to the Lesson, this brief time interrupted in a most careless and indifferent manner by all sorts of needless distractions, is far too short. A Saturday School or a Week-day Afternoon School would be far more efficient. It is feasible. It has been attempted, and succeeded.

2. *In lack of Trained Teachers.* This is obvious, although the very teachers who will take exception to this statement will be the particular ones who need training the most. The more one studies, the more one learns; the more we realize what ignoramuses we are, the more humble we become, eagerly seeking after knowledge.

3. *In Method.* Compare it with the Day School, and you will wonder that children do not openly express their contempt of the system, and rebel. It is to-day where the Day School was twenty to twenty-five years ago. Children, huddled together in pews, talked to from ill-printed, ill-arranged text books, hurried through lessons in recitation fashion, often bearing away from class not a single new idea, represent the fashion of what is still in many places the modern Sunday School.

**Week Day Religious Instruction.**

The past few years have witnessed a most significant and remarkable awakening of the American people of all types of religion throughout the entire country, recording our personal responsibility for the spiritual training of the child. In Boston, Albany, Brooklyn, New York, Washington, and even Seattle

(Wash.), citizens have become aroused and conferences have been held. It is plainly apparent that the Public Schools have not fore-armed our children against sin and crime. Secular education is not meeting the spiritual needs of youth. The Nation is educating the bodies and the minds, but is utterly neglecting the soul. Under present State Laws, since the Wisconsin decision of 1886, the Public School cannot supply this deficiency, even if religious differences could agree on a basis or modicum for religious or moral instruction, to be incorporated into the school system. It is an undoubted fact, easily proven by statistics, both economic and penal, that crime is steadily on the increase throughout the length and breadth of our Nation. De-spiritualization is proving the moral cancer of our Nation, and, if not checked, must spell its downfall. The recent disclosures of callous consciences in men high in public honor and esteem, high in wealth and education, are clear manifestations of this blight.

Moreover, churchless Protestants, Romanists, and Jews are on the increase. The recent study of religious conditions in greater New York, under the Federation of Churches, shows that the churchless Protestants of New York outnumber the whole population of Nebraska, and are the equivalent of the whole population of Washington, Idaho, Montana, and Wyoming.

While it is not at all assured that the Public School could not, if it would, satisfactorily solve the problem, just as Germany has solved it, by the requirement of some form of religious instruction to be given in the schools at an assigned hour each day by "Confessional Instructors" representing the three great religions of that country (Romanism, Lutheranism, and Judaism), these Professors of Religion being appointed and paid by the Churches themselves, although the appointments must be confirmed by the School Boards; yet it would seem likely that in this modern day with our American sense of fairness, cooperation, and combination, we can adopt a wiser and more satisfactory plan.

France supplies nothing but "moral instruction" of a vaguely religious but extremely patriotic stripe, yet she recognizes the importance of truly religious education, giving a holiday on Tuesdays in order that children may attend their

Churches for instruction by the parish priests. Under our present disorganized and chaotic condition, both in the Churches at large and particularly in our haphazard Sunday Schools, this plan, though it would be of some advantage, will not, we venture to think, meet practical requirements. Several conferences have been held in New York City, led by the Rev. Mr. Wenner of the Grace Lutheran Church, at which Fr. McMillan of the Paulist Fathers, Bishop Greer, Rabbi Mendes, and Dr. North urged upon the Board of Education the dismissal of children on Wednesday afternoons, on written application by the parents, to attend their own Churches for religious instruction. In Illinois and Ohio, several Church parishes have for a year or more been taking advantage of similar provisions in the laws of their public schools, and in one instance quite successful week-day schools of religious instruction have been maintained.

But we can safely go somewhat farther. The school buildings are acknowledgedly the property of the citizens who have paid for their construction. This is recognized in the New York administration by the use of the schools for evening clubs, debating societies, public lectures, etc. Why would it not be feasible (and it certainly could not arouse the slightest sectarian differences) to have all children dismissed, say on Wednesday afternoons, and the school buildings themselves, with their pedagogical day-school equipment of separate rooms, desks, maps, blackboards, etc., be freely thrown open to any religious body asking a room for the establishment of a sectarian school for religious instruction in that locality of the city? There are never less than ten rooms to a school and there are several hundred schools, so that counting all religious bodies, it is practically impossible that there should be a dearth of accommodations. It might be urged that the parents of some children would not want any religious instruction given, but the statistics of the Federation of Churches have shown that so-called "atheists" scarcely average more than one to 80,000 even in New York, at least so far as putting themselves down as "atheists" when it comes to the point of record. It would not be unfair to demand that some amount of religious instruction should be given every child whose parents are enrolled under some creed. It would also be fair for the school authorities to demand that the re-

ligious instruction given and paid for by the Churches should be of high educational standards under properly trained teachers, as a condition of securing rooms in a school building. This would put the responsibility clearly and fairly on the religious community. Even if the matter of school attendance on religious instruction was purely voluntary, the fact that such week-day schools were held, and children dismissed to attend them, would certainly give a marked impetus to the entire matter of religious education.

Calvary Church, New York, has for over a year conducted a week-day school of religion, containing over 100 children, meeting Wednesday afternoons after school hours. The curriculum has been strict and severe; and excellent results have been obtained. This would certainly be practicable in other cities.

### QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What would be the detailed definite duties, in order, of your Superintendent, presuming that he "superintends"?
2. What functions are properly those of an ideal Secretary? In what ways might the fulfilment of such duties hinder the working of the School? How might the work be improved in your School?
3. What books would you suggest to your Superintendent for addition to the Library? What for teachers' use? How should the Library coöperate with the Public Libraries, when near by? How would it do to suggest book lists posted in Sunday School, of Public Library books of help and inspiration? Could not a Teachers' Circulating Library be secured among your corps by individually subscribing each to purchase one book?
4. How would a Grading Teacher aid your School?
5. What special dangers would the Examination Committee be apt to meet with? How could it avoid them?

# PART VIII.

## The History of Religious Education

### The *Source* of Teaching

## CHAPTER XXVII.

### THE HISTORY OF RELIGIOUS EDUCATION. TO THE RENAISSANCE.

SUGGESTED READINGS.

*Pre-Christian Education. *Laurie.* Index.
Text-Book in the History of Education. *Monroe.* Index.
*The Pedagogical Bible School. *Haslett.* Chap. I.
The Modern Sunday School. *Cope.* Chap. II.
*The Rise and Early Institution of Universities. *Laurie.* See Index
The Holy Roman Empire. *Bryce.*

It is impossible in the brief space of a book like this to enter at all fully or adequately into the history of the marvellous evolution in progress of the ideals of religious education. It is a subject by itself, yet one of such transcendent importance that no leader in the Sunday School work, no trainer of teachers, should be content with the meagre outline here furnished.

Great nations of the past have each stood for a single ideal in education. Each nation as it rose and waned moved forward to a higher ideal than the nation which preceded it. It is a picture of continual progression of entrancing interest and pregnant with educational ideals. As we glance over this past history, we can see that in a way all Education is Religious. Strictly speaking, it has been born out of the needs of the race in its adjustment to the world of phenomena on the one side and its adjustment to the world of spirit on the other. If we were to study the history of Education in detail, which of course we cannot do here, we would enter into the consideration of man's adjustment to the world, first in obtaining the necessities of life (food, clothing, shelter), and second, in his social adjustment (the family, labor, crafts, and caste) ; and his adjustment to the spiritual world, first in relation to unfriendly spirits, and second, in relation to friendly ones. Let us consider briefly a few of the races that stand as types for particular ideals of education.

### Chinese Education.

China is a type of Asiatic Education. It holds now with them as it held since 1000 A. D., and most of it even goes back to 500 B. C. Chinese ideals are based on the books of Confucius: "What Heaven has conferred is called Nature, and accordance with Nature in the past is beauty, regulation of this past is Education." That is, what is or has been is right, and Education is merely to direct in the beaten path. The Family is the foundation of Chinese Education—in the unit of the state individuality does not exist. All relations are definitely settled by rule. Acts have only an outer or external value—motive plays no part. Punishment is always the same, corporal. There is no moral freedom, and no sense of honor or of shame. There is no Aristocracy in China except through Education, the advantages of which are open to all. The aim of this Education is simply conduct or behavior and the preservation of the past. It consists in committing to memory elaborate sermons and the training to act on these formulae. There is no call for principles, there is no moral element in life. In a word, in China, Authority is precedent.

### Egyptian Education.

Egypt is a connecting link between the immutability of China and the progress of Greek Education. Egypt would retain the best in its essence, though not in its entirety. Progress took place in Egypt, but by chance. There was no conscious attempt to bring it about. The Priesthood and Religion in a polytheistic sense controlled their ideals. They had no definite means of instruction, and education, as such, clustered around the Priesthood.

Their minds possessed much subtlety and acuteness. They were fond of literary composition. It is astonishing what extensive literature they possessed at a very early date; books on religion, morals, law, rhetoric, arithmetic, mensuration, geometry, medicine, travels, and even novels. All of these, however, were very meagre and brief.

As early as the Sixth Dynasty (3,500 B. C.) an official bore the title of "the Governor of the House of Books." The literary merit of the Egyptian works is very slight.

Of the learned professions, the most important was that of scribe. A large number of professional penmen were employed, either to multiply copies of the "Ritual of the Dead" or as private secretaries or bailiffs.

The religious aspect of this education in its highest form only reached the fruit of a dreamy meditation on the broad aspects of life and death; in its vulgar form it was a mixture of animal worship and debased superstition. Even the artistic tastes of the Egyptians were limited to the symbolic and realistic, and did not embrace ideal forms, save in architecture. Music was of a primitive and stereotyped kind, descended from the most remote antiquity.

**Babylonian Education.**

The Babylonians belonged to the Semitic race. So also did the Arabs, Assyrians, Phoenicians, and Hebrews. These races inhabited that central region of the Old World which extends from the Arabian and Persian Gulfs and the Zagros Mountains to the Mediterranean and the Taurus range. The Semitic races were, like the Egyptians, of a serious, prosaic, matter-of-fact character. The Hebrews alone exhibited a certain loftiness of genius, but this was in a narrow field. The Babylonians were the primary center of Mesopotamian culture and religion, though they themselves rested on a still earlier civilization. The true greatness of Babylon as a city began about the Eighteenth Century B. C. Nineveh was the center of war, while Babylon was the center of culture.

Babylonian culture in all its forms rested on that of the early occupants of the land, known as Accadians or Sumir-Accadians. Their religion was the animistic and fetichistic. They believed in many demons, good and evil, but also believed in a supreme god among the gods. They practised magic and incantations. It was taught that the gods received into pleasant regions all who served them well during life. This was a great ethical advance. They exhibited in their worship "a vivid sense of sin, a deep feeling of man's dependence, even of his nothingness before God." The sense of a personal relation between God and the human soul, so characteristic of the Semitic race, first made its appearance here.

In those things that pertain to comfort and luxury, the Babylonians acquired high architectural perfection and engineering skill. Their literature for the higher classes was extensive. Every town had its library on brick tablets, which were necessarily very brief, owing to the slow process of writing on soft clay with a stylus.

Of the schools and teachers we know nothing. Tablets have been found in Babylon on which school exercises were written, however. Where learning and teaching existed there must, of course, have been teachers, and we may conclude that priests and scribes were numerous, who probably gave individual, not class, instruction.

#### Assyrian Education.

Higher than Babylonians in emphasizing the personal character of the supreme God, under the name of Asshur, the god of battles, as was natural with a warlike people, were the Assyrians. Education of the better kind was, however, restricted to the priesthood, the royal court, and the scribes. The great Assyrian monarch, Assur-bani-pal, had an enormous library at Nineveh, which has been recently unearthed.

#### Phoenician Education.

With the Phoenicians we find material aims and luxurious living similar to those which characterized the Assyrians and Babylonians, but in a grosser form. Phoenicia has naught to teach us, save as a warning in the line of education, with the single exception that to her we owe the invention of symbols for numbers and the element of sound in words. There is no evidence of any moral idea in her civilization.

#### Hebrew or Jewish Education.

The most famous Semitic race was the Hebrews, who immigrated into Palestine about 2000 B. C. Their history, properly speaking, began with the emigration from Egypt under Moses, about 1490 B. C. Moses, the most exalted figure in all primitive history, thought of God as an intellectual Being, independent of all material existence. This thought was seized by him and incorporated into the nation which he led. God was One—the sole creator of heaven and earth—ultimate Being. He was a

God supremely ethical, and demanded of men the service of obedience to moral law. Moses, in a sense, was their first great schoolmaster. Under his training and instruction the oral code was followed.

*Early in the history of the nation* the priests were engaged in teaching, as Micah 3-11 would indicate; but the school in an organized form came much later. In the richer families, private teachers were employed, as is still the custom among the Jews (see II Kings 10:5; II Samuel, chs. 12-25). A certain amount of religious instruction was connected with the Passover Service.

*A little later, at Mt. Ebal and Mt. Gerizim,* two mountains near together, upon which altars were erected, Joshua read all the Works of the Law before the whole congregation (Joshua 8:30-35). This was done probably two or three times a year.

*The "Schools of the Prophets"* were at one time thought to be of great importance, as a kind of theological seminary, but later scholarship denies them the right to the term "school" at all, but rather Associations of Prophets, not education, but edification being the object of these meetings at Jordan, Ramah, Bethel, Jericho, and Gilgal. In II Chronicles 17:7-9 is given an account of the Royal Commission sent out by Jehosaphat to introduce in a systematic way a plan of instruction. A similar work is recorded of Josiah in II Kings, chs. 22 and 23.

*At the return from the Exile,* a new era in the Education of the history of Hebrews was begun. Ezra presided over a Bible School at Jerusalem, where children and youths and adults gathered to receive instruction in the Law, given by priests who had received special preparation for the work. It is really the first assembly among the Hebrews that could be called a religious school.

It was about this time that the synagogue arose, and through it regular instruction continued to be imparted. The "Bible became the spelling book of the community school; religion an affair of teaching and of learning. Piety and education were inseparable; whoever could not read was no Jew. We may say that in this way were created the beginnings of a popular education." (Hastings' BIBLE DICTIONARY.)

If we were to divide Jewish education into periods we would

say roughly that *the First Period extended from the Emigration from Egypt down to 1043 B. C.,* when Samuel died; *the Second Period extended from 1043 until 538 B. C.*—the return from the Babylonian Captivity; *the Third Period, that of the Scribe and the Synagogue, ran from the rebuilding of the Temple (the dedication was 516 B. C.) to the birth of Christ.*

As we examine these three periods and notice the details of education, we see a great fall from the Schools of the Prophets (whatever they may have stood for) to the Schools of the Scribes—from the Spiritual Life to the formal, legal and external. The Prophets had disappeared, but they left behind them a rich inheritance for the people. Their lofty utterances were preserved in written documents, but the interpretation of these documents lay behind the cold, authorized, oral education, out of which came the Talmud.

"Every eminent teacher of the Law collected round him a larger or smaller number of young men who desired," says Schürer, "to be educated by him so as to become capable scribes. With this purpose in view there existed schoolhouses in which the law was methodically taught. The instruction was oral and disputatory."

Haslett writes: "During the period between the Return and about 100 B. C., a class of professional men known in Scripture as the scribes, arose, 'bookmen' or Sopherim, as they were termed. A kind of literary renaissance, a revival of the study of the law, followed as a result of the Exile and produced a class of literary students and teachers of the law who carried forward the general plan of instruction begun by Ezra. The 'Sages' seem to have been a class of men who may be identified with the scribes of that period or a distinct order, but they probably were educators, as the book of Proverbs would indicate, this book being attributed to their genius. Many Biblical scholars consider the book of Proverbs as a thesaurus of Hebrew educational principles and learning of that period.

"In Hebrew education, 'as soon as the child reached his third year he began to memorize verses from the Bible, and when old enough a tablet was given on which he learned to form the letters. At table, the children were arranged in the order of

their age, so that the older children exercised dominion over the younger.'

"The chief subjects taught in the synagogue were the Scriptures, the system of Jewish belief, writing, reading, and the Hebrew language. The old adage says that at 'five years, the age is reached for the study of Scripture; at ten, for the study of the Mishna; at thirteen, for the fulfilment of the Commandments; at fifteen, for the study of the Talmud; at eighteen, for marriage.'"

The following is a brief description of a synagogue school: The schoolroom "is the interior of a squalid building, rudely constructed of stone, with a domed roof and whitewashed walls, a wooden desk or cupboard on one side, and an inscription in Hebrew over the door. From the building, as we approach, comes the hum of many children's voices, repeating the verses of the sacred Torah in unthinking and perfunctory monotone. The aged teacher sits silent in the midst. As we look in, we see his huge turban, his gray beard, and solemn features, appearing over the ruddy faces of the dark-eyed boys who sit on the floor around him. . . . . The scholars are the children of the richer members of the village community, of the 'men of leisure,' who form the representative congregation at every synagogue service; or of the 'standing men,' who go up yearly with the village priest for a week in Jerusalem, to fulfil similar functions in the temple ritual."

By the Fourth Century B. C. there were synagogues in all towns; by the Second Century, in villages also. It is said that there were at least four hundred in Jerusalem alone. Fourteen different words are used by writers of this period for "schools."

The attendant of the synagogue taught the children during the week, as the synagogue gradually became a school for the young, as well as the adult, though even so late as the Third Century B. C. instruction beyond reading, writing, and arithmetic was not reached by any save a few, and then by home teaching. Popular education, however, was education by the synagogue. Gradually in the higher circles Hellenic speculation and literature found its way. There were many who studied the Greek language and literature, mathematics, foreign tongues, geometry, and such science as was current. The scribes secured

great power in both circles, prescribing ceremonies and proscribing certain outward acts. The burden which they gradually imposed on the people became greater than they could bear.

*After the Fall of Jerusalem,* 70 A. D., most of the scribes succeeded as rabbis to the privileges and position of priesthood. *The Fourth Period of Hebrew education,* from the birth of Christ onward, is the Period of the Rabbi and the Elementary School. The scribes' schools were now called Rabbinical Schools, and an order arose which was at once preacher, teacher, and legal adviser, exercising supreme power. In A. D. 64 Elementary Schools were made obligatory by the High Priest, Josue ben Ganala. A teacher was employed where there were twenty-five children, an assistant where the number exceeded twenty-five, and two teachers where the number of pupils exceeded forty. These schools were now everywhere diffused in countries inhabited by Jews. The Jews were the first nation to insist on the education of the whole people. All were equal before God, the Law was laid on each man and was not the secret of a class.

According to Laurie: "The course of instruction was as follows: From the sixth to the tenth year the Law (Pentateuch) was the only study, along with writing and arithmetic. From the tenth to the fifteenth year the pupil was instructed in that part of the Talmud called Mishnah, substantially a paraphrastic development of the Law. After the fifteenth year the Gemara was taught. Learning by rote was an inevitable and leading characteristic of such teachings. We can easily understand that instruction of this kind must have inflicted a grievous burden on young minds and crushed out all spontaneity of life. Doubtless this was quite understood and intended by the authorities: all were to be cast in one mould. Up to the age of thirteen the boy was not expected to either know or fulfil the whole law. He then, at the presumed age of puberty, entered on the rights and duties of a full-grown Israelite.

"The pupil wrote on waxen tablets with a stylus, and when advanced, on paper or parchment with a pen, like the children of the Romano-Greek world generally. In the higher schools, Greek, mathematics, and science were taught. The sole aim

of female education was the making of the accomplished housewife, of whom we have a description in the Book of Proverbs.

"Certain educational principles of considerable advance are noted in the schools that now arose, as: 'He who studies and does not teach others is like a myrtle in the desert'; 'If you attempt to grasp too much at once, you grasp nothing at all'; 'First learn by heart and then know'; 'To speak out loudly the sentence which is being learned strengthens the same in the memory'; 'The teacher should strive to make the lesson agreeable to the pupils by clear reasons, as well as by frequent repetitions, until they thoroughly understand the matter, and are enabled to recite it with great fluency'; 'Experience proves, it is said, that children do not begin to show much mental capacity as a rule until their twelfth year.' Further, it is recommended to the teacher to have pauses and periods in each subject. Again: 'He who studies hastily and crams too much at once, his knowledge shall diminish; but he who studies by degrees or step by step, shall accumulate much wisdom and learning.' In reference to punishment, we read in the Talmud: 'If thou art compelled to punish a pupil, do it only with gentleness; encourage those who make progress, and let him who does not, still remain in the class with his schoolfellows, for he will ultimately become attentive and vie with them.' Again, there is a saying, 'Children should be punished with one hand and caressed with two.'"

It is the first example of anything like a study of Child-nature or of Applied Psychology. The Jews were essentially a race of theological genius, just as the Greeks were a race of aesthetic genius.

Haslett remarks: "There were no 'middle ages' in the history of the Jewish people. Their education went steadily on century after century, and to this day it is still effective and being improved from time to time. The Jews maintained academies and colleges, such as those at Cordova, Toledo, Padua, Narbonne, and Rome, and here higher religious instruction was given."

**The Education of India.**

The Aryans or Indo-European races comprise the Hindoos, the Medo-Persians, the Hellenes, or Greeks, and the Italians or Romans. Among them we find forms of culture very different

in their nature from those manifested by the Turanian or Semitic races. The common characteristic of the Egyptian, Semitic, and Chinese religions was their externalism. The popular religion of all these races was an external system, and, save with the Hebrews, was a superstition. The spiritual side of religion was lost in ceremonial; all externalism tends to superstition, whatever its form may be.

Laurie pictures it beautifully: "When we pass from Egyptian and Semitic territories to the home of the Aryan races, we feel like travellers ascending from monotonous plains to a cool and invigorating table-land." In India we are met by the great all-influencing fact of caste. The earliest civilization of India may be embraced within 2000 to 1400 B. C. The books which embody the intellectual and moral faith of the Hindus are the Vedæ, the Six Systems of Philosophy, the Laws of Manu, and Buddhism. We find that through the whole system of thought there runs one general idea. Except in so far as that idea was atheistic, it was pantheistic. The highest moral aim of the Hindu is rather the abnegation of life itself with a view to the absorption of the individual into the "All," the Nirvana. God is an absolute being, the inmost essence of all things. Being is quiescent; it is the negation of activity. Transmigration is a step only in the process of absorption. Before the All-One, the particular and the individual are of no account, merely passing shadows. What a contrast to the Hebrews! Fatalism inevitably follows such abstractions.

Wuttke very well says that people of a strong personality pray, "Thy Kingdom come"; the Chinese pray, "May thy kingdom remain"; the Hindus, "May that which thou hast created perish"; that is to say, "May all existence be swallowed up in Being."

Says Laurie: "The end of the higher education is thus expressed in Manu's 'Book of Laws': 'To learn and to understand the Vedas, to practise pious mortifications, to acquire divine knowledge of the law and philosophy, to treat with veneration his natural and his spiritual father (*i.e.,* the priest), these are the chief duties, by means of which endless felicity is attained.' And endless felicity is absorption."

"The Chinese," writes Wuttke, "educate for practical life, the Indians, for the ideal: those for earth, these for heaven (individual blessedness or absorption); those educate their sons for entering the world, these for going out of it; those educated for citizenship, these for the priesthood (*i.e.*, the ideal life); those for industrial activity, these for knowledge; those teach their sons the laws of the state, these teach them the essence of the godhead; those lead their sons into the world, these lead them out of the world into themselves; those teach their children to earn and to enjoy, these to beg and to renunciate."

The ethical teaching of the Vedic hymns was as pure, though by no means so exalted, as that of the Jewish prophets. If we may trust Dutt's CIVILIZATION IN ANCIENT INDIA, there early arose (probably 1,000 years B. C.) Brahmanic settlements called Parishads, which approximated closely to what we should call collegiate institutions of learning. There were twenty-one Brahmans in later times who taught these schools. To these centers men who wished to devote their lives to learning might go and receive instruction in the Vedas and in such law, astronomy, and philosophy as was current. Private schools also existed, conducted by scholarly men at their own venture.

The Industrial Caste did not have any special instruction in reading, writing, and arithmetic. Each boy followed the occupation of his parent and received domestic training in that.

The lowest caste did the menial work of the nation, and learned nothing. Women were never taught. The power to read and write was regarded as a reproach to them, the only exception being in regard to dancing girls. The female servants of the temple were instructed in reading, writing, music, dancing, and singing, in order to sing the praises of the god they served, and to dance on festive occasions. The authorship of many hymns and songs was ascribed to them.

The method of instruction was oral, practically oral tradition, with the rote method of learning the alphabet by heart and some ten or twenty pages of Sanskrit before he knew a word of it.

**Medo-Persian Education.**

As Laurie shows, the Medo-Persians belonged to the same race as the Hindus, but developed along totally different lines.

Part of this was due to the country in which they lived. He says: "If the physical characteristics of a home can influence the character of a people we may safely say that irregularity of surface and climatic variation will have a potent effect. In a country, too, much of which called on man for a struggle with nature—a struggle, however, by no means hopeless—the seeds of an originally vigorous and vivacious character would be nurtured. Nature was not so large and oppressive as in India, where man lived in a moist, torrid, and relaxing climate, and was overpowered by the mass and prodigality of natural forms. Although the physical circumstances of a nation are powerless to make it, they must largely modify its natural racial predisposition, while they profoundly influence the character of its industrial activities and much of its political history. But it is the breed of men which occupies any portion of the earth's surface that determines the historical drama which is to be there enacted far more, probably, than any other fact. The Medo-Persians belonged to our own blood: that is to say, they were Aryans."

Caste was not recognized in Persia, save in the hereditary Magian Priesthood. Laurie writes: "Every one, even the meanest, was kept conscious of the national unity and felt himself to have a share in the national activity. This community of feeling was strong; for example, in his prayers when offering sacrifices the Persian asked blessings on the Persian people generally, and on himself only as included in the nation. The Persians were, as compared with the other Oriental races, virtually a free people, though under a despotic form of government." There was a marvellous freshness and ability of mind manifest among them. A high spirit and lovable temper were conspicuous in marked contrast to all the preceding races of which we have studied. We find in the Persian a Hellenic grace of courtesy which charms us.

Their highest form of religion was the Mazdeism or Zoroastrianism. Though the mass of the people never rose to a conception of its principles, it was the religion of the leading families. Its fundamental idea was that a pure One Spirit was creator and sustainer of all. The conception resembled the higher forms of Judaism. The sacred writings are known as the Zend-Avesta.

"The Persian religion," says Hegel, "is the religion of light. The source of light is not identified with nature as one with it, but is rather regarded as that which creates and vitalizes. In its human mental relations this light is wisdom, goodness, virtue, purity, truth; in its physical relations it is that which vitalizes and makes beautiful—physical light—the light of the sun, which is still worshipped by the Parsees, the modern representatives of the Zend religion, as the symbol of intellectual and the source of physical light."

Laurie writes: "We see in this religion an expression of the highest type of Persian thought which could not fail to react on the individual life powerfully. The doctrine of personal immortality was taught. After death the wicked fall into the underworld, there to be tormented by evil spirits; the good are received into the Abode of Song, the dwelling place of Ormazd and the saints. But a day of renovation even for the wicked will come, when by the discipline of fire, all creatures will be refined. It is easy to understand that even a religion as pure as this in conception might degenerate into a worship of the elements, or rather retain an ancient element worship and spirit worship as a parallel and popular system."

They had no images of gods, no temples, no altars, and considered the use of them a sign of folly. They were accustomed to ascend the loftiest mountains and there offer sacrifice. But the sacrificer was not allowed to pray for blessings on himself alone, but must include the king and the whole Persian people.

In his book upon Pre-Christian Education Laurie declares: "The boys of the higher classes were brought up together under men of gravity and reputation at the court of the great king, and also at the lesser courts of the great nobles and provincial governors. In these central and departmental court-schools they were trained in shooting with the bow, riding, the use of the javelin, and other military exercises, and in the course of this instruction great attention was paid to their education in truthfulness and self-control. The story of noble deeds was conveyed through the national traditions. The young men were rendered hardy by the severity of their physical exercise. We

may perhaps see in such schools an anticipation of the mediaeval schools of chivalry."

We know very little of the educational methods of the Persians. There was no educational system as such. What education there was, was given in the family life until the fifth year, when, Herodotus tells us, public instruction of boys began which was confined to the upper and wealthier classes. We cannot accept as a literal statement Xenophon's CYROPAEDIA. Little book learning was imparted. The highest education was for the hereditary Magian priesthood alone, but even this did not seem to have embraced much more that the traditionary religious writings.

The significance of Persian life and education lies in the combination of a free personality with an intense national feeling. Man became a personal factor in the world order. Persia marks the transition from the Semitic Oriental to the Hellenic type of life.

**Greek Education.**

There is a great contrast between the Greeks and the Orientals. The Greeks showed a real progress, while the Orientals did not. Chinese Education was dominated by obedience, Egyptian Education was dominated by the Priesthood. Indian Education was dominated by Caste. Persian Education was dominated by Government. Hebrew Education was dominated by Spiritual Ideals (Theosophy in the ideal sense). Greek Education was dominated by the City-state, in which nobility, worth, and virtue were united. They recognized two types of virtue, the soldier with efficiency and strength, the councillor with acuteness. Greek education presents certain stages or types of evolution.

(*a*) *Dorian or Spartan Education.*

Its aim was to develop the ideal man of use to the small city-state. Consequently the subject-matter of Education was confined to gymnastics, music, dancing, singing, etc. There was little reading or writing and no literature.

(*b*) *Athenian Education.*

The Athenians placed more emphasis on the individual. They aimed to prepare for Peace by the triumphs of Wisdom. The Athenians paid more attention to health and grace than to

mere hardiness. The Spartans educated only part of the man, the moral and physical; the Athenians the whole man, moral, physical, and intellectual. The Symposium at Athens took the place of the Barracks at Sparta. Every Athenian citizen was an office holder, every Spartan citizen a soldier. The ideal was distinctly higher.

(*c*) *New Greek Education,* in the middle of the Fifth Century to the Middle of the Second Century, B. C.

Worth was then based, not on birth, but on ability to perform civic duties, even freedom rose into power. The Commercial class was developed. Religious ideas were altered, for legendary gods broke down among the learned under the spirit of freedom of thought and criticism. The rejection of the old religion at first resulted in a nation of sceptics and atheists. Ethical ideals were consequently altered; the religion of the family disappeared; corruption and impurity crept in; Greek philosophy and literature changed; comedy was substituted for tragedy and drama. Two demands were now insistent: first a more versatile type of man was needed, one who could address the Assembly and win even unjust causes. Athens changed from a nation of doers to a nation of talkers. The rhetorician and dialectician arose. Second, all this demanded a higher intellectual training and greater freedom for the individual, especially in the use of his leisure time.

The Sophist supplied this twofold demand. Socrates was a typical Sophist of the time. The study of his life and writings is well-nigh essential to the wise teacher of to-day. His definition of the aim of education was wisdom, both universal and individual. It was his endeavor to change partial truths into whole truths. His fundamental doctrine was that knowledge is virtue, that everyone would act virtuously with knowledge. This, of course, was a defect in his teaching, for knowledge does not furnish motive. His dialectic process to furnish men this knowledge was an ideal catechetical method.

Plato followed Socrates, agreeing with him and enlarging upon his ideals. Plato endeavored to reform Greek life in his attempt to found "the Republic."

(*d*) *The Hellenistic Education.*

The typical leader of this period was Aristotle.

His general influence was similar to Plato's, but he differed in the general purpose of education. The aim of the individual was happiness, to him, and happiness equalled virtue, and thus equalled character. In subject-matter the Hellenistic education aimed to have dialectics, arithmetic, geometry, astronomy (this last culminating in astrology, not in philosophy) form the intellectual basis.

**Roman Education.**

Meanwhile Rome had been rising into power, and its type of education was a distinct contribution to development. The Greeks put value on this life, not on the future. Athens failed because it had no means of working out its ideals. The Romans were more practical, but with fewer ideals. They borrowed what ideals they had from the Greeks, and supplied the means themselves. Where Rome failed, she failed because she had no definite purpose. The standard with the Greeks was one of harmony and proportion, an intellectually aesthetic one; that of Rome was efficiency, the utilitarian or practical form. Rome furnished Christianity an institution in the Church, which, by its law and organization could last. Its contribution was means, not purposes or aims.

In the early period before the Grecian influence changed Rome, the aim of education was but a training for the maintenance of the state, and "duty" was the Shibboleth. The traits of the typical man were piety (*pietas*), modesty (*puder*), manliness (*constantia*), courage (*virtus*), earnestness (*gravitas*), prudence (*prudentia*), honesty (*honestas*), justice (*justitia*); these ideals were worked out simply by doing. It was a training, but not like the Greek training, which was also culture. The aim was the center, in contrast to the Greeks, where it was of slight account. Biography took a high rank with Rome as shown by the Lives of Plutarch. Up to three hundred B. C. some literary training was given, reading, writing, and arithmetic, but all elementary. Hymns, songs, and the Laws of the Twelve Tables were taught, corresponding to the Laws of Lycurgus in Greece. From 300 to 148 B. C. we find the Ludi or private Primary Schools. In 260 we find the Grammaticus, or Grammar or Secondary Schools. Greek civilization now came in. Carvilius at that date used and taught Greek in Rome.

In the next period, from 148 B. C. to the Dominance of Greek influence, we see four types of schools: the primary, the grammar, the rhetorical, and the university; all of them with a large advance in intellectual education. Latin and Greek oratory, medicine, jurisprudence, and philosophy were all taught. A definite curriculum was set forth; libraries were established. Quintilian was the leader in Rome, as Socrates was among the Greeks.

For a century after Quintilian the high excellence of Roman education remained, from the Third to the Fourth Centuries. There was no declination of the system at first. Schools spread and increased, but when the Sixth Century arrived their spirit was entirely gone, and their influence disappeared when Justinian overthrew the University of Athens. Law and medicine kept on, however.

**The Early Christian Schools.**

The Christian Church was formed at first from members or attendants of the Jewish Synagogues. The Synagogues, in some instances, developed into Christian Churches. Dean Milman says that the Church was almost universally formed, in a sense, from a Jewish Synagogue. The Jewish Synagogue was not a place of religious instruction, it was more a place of worship. Yet almost all the synagogues had some kind of a school in connection with them. From the beginning the Christian Church taught the Scriptures and trained teachers for its work. The teaching was oral, consisting chiefly of explanations of the New Testament and Gospels. A distinct order of teachers existed in the early Church. Christianity reacted upon both Greek and Roman education. It represented the union of these two types, the individual and the citizen joined. Its ideal was the individual's freedom, but also it bound him to his fellows by the moral nature of man. It was the orientation of the personality of the individual to himself and to others. Christianity was essentially altruistic. Hence it gave a content to the Greek ideal of the individual. The good, the virtuous before had been but an abstraction. These ideals now became personal and concrete. A concrete person was set up as a type of the practical life, capable of being followed and copied. Some time, however,

passed before the Christian schools were established as a separate institution. But before the end of the First Century classes and Catechetical schools in the Christian Religion were in existence. Children were brought into Church relations as Catechumens at the age of seven. The instruction of the young in doctrine became the duty of every Church, as the writings of Clement, Origen, and Augustine show. Dr. Salmond urges that the famous Alexandrian School was the result of the learning and piety of Apollos. Tertullian, who flourished about the latter half of the Second Century, refers to these schools as well established. These schools for catechumens were usually held in the Baptistery or Vestry of the Church. Their plan was something after the synagogue schools, but an improvement over them, being graded according to proficiency. Many of the schools taught sacred biography, sacred history, Jewish customs, memorizing of Scripture passages and Biblical Doctrines—God, Sin, Regeneration, Resurrection, and the life beyond. The text books used were the Bible, Dialogues, Jewish History, and Religious Poetry.

**Education from the Fourth to the Thirteenth Centuries: Mediaeval Education.**

Christianity during this period paid little or no attention to the intellectual life for the following manifest reasons:

The aim of the Christian Church was to establish the Faith; that Faith was in a Person, and the modeling of life on Him needed, in itself, no intellectual element. The Christians believed in the immediate coming of Christ and for this reason, also, had little interest in education. The persecutions and exiles of the early Christians made education hard to foster.

Again, the Christian Church was directed to the conversion of the lower classes, and it is notorious that the masses have little interest in education. They identify education with culture and culture with oppression of the classes below.

By the Fourth Century Christianity was preached to the Barbarians, and by the Sixth Century the German and Teutonic people controlled the Church and they in turn cared naught for education. The Western Church practically accepted the pro-

duction of Greek life, the dogma and intellectual side of the East. The Eastern Church kept up the discussion of dogma. Hence heresies arose in the East, not in the West. Not until the Eleventh Century was there a wide intellectual life in the West. Hence the content of Education during this period was a little more concrete, though very limited. Greek influence still controlled in theology and philosophy. By 300 A. D. Christianity became a philosophy, and by 325 a metaphysical system. Catechetical instruction received little attention during this period. Missionary work was done in a lump, with attempts to convert whole nations at one sweep, with the nation's will or without its will. Cross or sword, preaching or compulsion, no matter the means, the end must be gained. The fire of religious zeal for the instruction of children was kept alive, however, by a number of small parties within the Church.

In Bohemia there seemed to be a system of training on the part of the Catechumenate which continued through the middle ages. In the Ninth Century Charlemagne carried on his reformatory work along the line of religious instruction. When the second Council of Chalons met in 813, a decree was posted ordering Bishops to establish schools in their dioceses, but enough teachers could not be found. About this time Ottfried wrote his Catechism, as a guide for the young.

Two kinds of schools arose during these ages, *the Cathedral schools,* which were probably developed during the Carolingian Period, and *the Monastic Schools,* the former being taught by the secular and the latter by the monastic clergy. After the Sixth Century, the old Roman imperial schools disappeared. Bishops controlled the cities and were chiefly warriors.

The Conventual or Monastic Schools that originated about the Sixth Century and continued to the Reformation, afforded opportunity for young men to secure a fairly good education. The Monastic movement took rapid and strong hold upon the people. Monasteries were introduced into the East in 325 A. D. by St. Anthony. They were carried from Egypt to Greece by S. Basil, and later to Rome; and by the end of the Fourth Century to Gaul, spreading from Gaul to Ireland and England. Monasticism was hostile in one way to the strong intellectual life. It was dominated by the aesthetic idea which considered

all matter evil. It was opposed to pleasure, and, as study was pleasure, it was a sin. It preached the renunciation of the world and what it had to offer, so that there was little art and literature during this period. It stood for denial of the spirit of inquiry. Hence all formal investigation was stopped. On the other hand, Monasticism helped personal education. Where S. Benedict was in the West, Community life was in vogue, not the aesthetic. Hence a great multiplication of manuscripts ensued. This demanded education in the monasteries. The character of the monastic learning consisted in reading of the Scriptures and the Fathers, the writing and copying of manuscripts, the keeping of accounts and annals, singing in the Church service, and enough arithmetic for the keeping of Church Calendars, Easter, etc. From the monasteries came all the education that there was. The great mass of the people had no education at all.

In the Carolingian Period there were two kinds of Monastic schools. One was for the Internes, that is, those who were studying for the monastic ministry; the other was for the Externes, that is, those who were studying for the regular, or secular, ministry. All knowledge was now summed up in the study of the liberal arts, the Trivium and the Quadrivium. The Trivium included Dialectics, Rhetoric, and Grammar; the Quadrivium included Arithmetic, Geometry, Astronomy, and Music.

During the Seventh and Eighth Centuries only grammar had been taught from the Trivium, the other two had been neglected. Dialectics was not revived until the Tenth Century. Of the Quadrivium, only Arithmetic and Music had been taught.

The early Christian schools included *schools for Catechumens,* the converts of the early Church who were under training; *the Catechetical schools,* those for the ministry; and in the East *the Cathedral schools,* which in the West corresponded to *the Bishops' schools.* It is important to note this period of education, from the Sixth to the Ninth Centuries, and the marked hostility which had arisen to the intellectual life. The only spark that had been left was in Great Britain and Ireland.

**The Three Renaissances.**

The Renaissance means the new birth or revival of learning. There were three of these epochs or waves, followed in each case by a decline.

*The First Revival, Carolingian, went back to the ideas of the Graeco-Roman Period.*

*The Second Revival was the formation of the educational institution of the University and the recovery of the works of Aristotle.*

*The Third Revival was the recovery of the classical literature.*

*The First Renaissance* was in the Ninth Century; *the Second* in the Eleventh Century, and *the Third* in the Fourteenth and Fifteenth Centuries. This last, of which we shall speak later on, was the so-called Humanistic Revival.

The First Renaissance, Carolingian, under Charlemagne and Alcuin, we have already noted. Alcuin was a Saxon, who had been educated in Great Britain under the Venerable Bede and was Master of the Cathedral of York. At the request of Karl, he came to France to organize the schools in the Reformation of the great Emperor. Karl issued his Capitulary in 787, the *Magna Charta* of Education. It had a direct effect upon the monastic schools, for they now rose to the rank of Court Schools, intended for the royal family and used at court. The Monastic Schools themselves spread also as a result, and on these in turn rose up the Cathedral Schools, so that the First Renaissance of the Ninth Century was the direct outcome of the work of Charlemagne the latter part of the Eighth Century.

*The Period Subsequent to Alcuin.*—Two and a half centuries came practically between the First and the Second Renaissance. In some places the ideas of Karl and Alcuin were still kept. Their pupils were scattered through France and Europe. Rabanus Maurus, Archbishop of Meintz and Duns Scotus, developed Dialectics again, the former in France, the latter in Germany, under Charles the Bald.

Side by side with the education of the Cloister and the Cathedral sprang up *the Chivalric education* of the Courts. This was the education of the higher classes during the Eighth to the Fourteenth Centuries. It was an age of idealism, the per-

sonification of the Holy Roman Empire. While the monastic controlled the masses, the chivalric guided the Court. The ideals of Chivalry were Bravery, Honor, Personal Independence, Generosity, Fidelity to Agreements, Humility, and Obedience to Elders.

Different periods for the education of the young boy were mapped out. From seven to fourteen he was a page, from fourteen to twenty-one, a squire. He owed personal service to a lord in some other family than his own. He learned the dignity of obedience and the rudiments of war (through games and sports in mimic warfare); he learned love and courtesy (from the minstrels and the women around); music and chess (through actual practice), and religion (from the minstrels and priests).

The Second Renaissance, or the Scholastic Revival, began in the Eleventh Century and culminated in the Thirteenth and expired towards the Fifteenth. Scholasticism grew out of a change of emphasis in the work of the monastic schools. As the Classics came in, the danger arose of turning men away from the Faith, so the third part of the Trivium, Dialectics, was chosen to offset this danger. The Scholastic Method of thought was developed as the means of defense. Much of the metaphysics handed down to modern times grew up out of this addition. A purely intellectual interest centered around the terms "Realism" and "Nominalism." The educational results were:

(*a*) *Revived interest in intellectual life,* thought life itself, rather than the content. It was the application of logic to the truths already fully developed. It was the denial of all independence of thought. Men grouped around the great teachers to learn Logic and Dialectics. From this grouping grew up the universities.

(*b*) *Universities.*—The Universities were due to the character of this Century. The unrest of the past had become settled. The anticipation of the Millennium was over. Men had thought the end of the world was to come when the year 1000 was reached. People now had time for intellectual activity. The Crusades deepened men's thoughts. Inquiry and investigation had been stimulated. Chivalry and Feudalism had changed social life. Europe now came into contact with the Saracens

and their captivated Greek learning. The Monastic and Cathedral schools became popular.

Great numbers of students came, too many to live in cloisters, most of them not intending to be priests. Hence they could not be controlled easily. Another element that caused the formation of the universities was that there had been grouped around the schools of Theology and Religion students who sought knowledge of Canon and Civil Law, Medicine, Science, and Philosophy. Students from the Mediterranean came into contact with Greek life and literature. The final cause was the general tendency then existing towards organization. Scholars drawn to certain teachers by their reputation formed a *"Studium Generale,"* not a place where all subjects were taught, but where teaching was open to all and in public. Taking their cue from the Feudal Trade Guilds, where individuals were banded to maintain their rights, each organization was called a *Universitas* or Corporation. The students of France organized in a similar federation. Bologna arranged for a uniform tuition, times of lectures, etc. Charters were granted by Pope and Emperors. The oldest University was Salerno, 1060, in Italy, though it was never chartered. In 1224 the Emperor Frederick incorporated it into the University of Naples. Bologna was the second. In the next three centuries seventy-five new ones were set up.

Difference between the University and the old Roman School.—The Monastic Schools studied merely the Trivium, while the University admitted the Quadrivium as well. The School was supervised by local monasteries; the University by the Pope or Emperor, though autonomous in control. The University students under the *Studium Generale* were organized into nations similar to the Guilds in the Trades. There were no college buildings at first. Masters lectured in their own rooms.

The most famous of the Universities was *the University of Paris,* whose degrees were accepted anywhere. These degrees were all the same at first, Doctor, Master, Bachelor being equal. Distinctions grew up later. There were from ten thousand to thirty thousand such students in Paris from all over the Empire. The University of Paris was formed into four Nations: the

French, the Normans, the English and the Germans, and the Pickards. At Bologna there were as many as eighteen Nations. The four Nations elected a Rector, who became head of the University. The Faculty of Arts had almost all the say. At first the term "Faculty" meant the department of knowledge or science. Later it was transferred from the study to the teachers of it. The four great Faculties were Theology, Civil Law, Canon Law, and Medicine, the first being the Arts. The college meant simply the monasteries or rooms for indigent students established by the monks, especially by the Friars. These rooms were called "Colleges" or "Hospitals." Soon lectures were held in these buildings, and by the close of the Sixteenth Century all ordinary and extraordinary lectures were given in the Colleges. Most students received their B.A. at fourteen.

Out of a quarrel that arose in the Thirteenth Century in the University of Paris, half the population of Paris, which was composed of masters and students, revolted and went to Oxford, establishing the famous University of Oxford.

The Content and Method of the University Education of this Period.—The means were influenced by the absence of books, and yet were bookish in character. The student had to make his own text book by dictation and comments. The teacher dictated and later commented after absolute committal to memory. Each word of the sentence was criticised. All texts in Theology were analyzed in this same way.

The Aristotelian Method of Analysis and interpretation was developed, which is still seen in the "Wranglers" of England to-day. The Schools of Art and Philosophy dealt wholly with the Trivium, especially logic. There was a certain amount of grammar, but not much. In Law, the Code of Justinian was used. In Medicine, the works of the Arabian philosophers and Greek physicians. All of this was very meagre.

The power of the Universities, however, was very great. They took a place in political life. The University of Paris was called on to settle disputes, as the Church Councils had been of old. The Third Renaissance and the Reformation grew out of the University. The Universities had prepared men for leadership and were the homes of the reformers. This Third Renais-

sance was coterminous with the Reformation, which we will consider in our next chapter.

## QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Compare the evolutionary advances shown in the Educational Ideals of China, Egypt, Babylonia, Assyria, Phoenicia, and the Hebrews.
2. What were three great Periods of Hebrew Education to the Birth of Christ?
3. What advance did each make?
4. What can you say of the Rabbinical Schools? What of the Schools since then?
5. Compare the ideals of India with the Hebrews.
6. In what points was Persian Education strong? In what weak?
7. Discuss and compare the Spartan, Athenian, New Greek, and Hellenistic Ideals of Education.
8. Discuss Roman Education (*a*) previous to Grecian Influence; (*b*) subsequent, when Greece re-acted upon it; (*c*) under the Influence of Christianity.
9. Outline the Early Christian Schools. (*a*) To the Fourth Century; (*b*) Under Mediaeval Education.
10. What were (*a*) the Periods and (*b*) the Key Words of each of the Three Revivals?
11. Distinguish the Cathedral, the Bishops, the Monastic (Conventual), and the Chivalric Schools.
12. What contribution did the Second Renaissance make to Education?

## CHAPTER XXVIII.

### THE HISTORY OF RELIGIOUS EDUCATION.—Continued.

### FROM THE THIRD RENAISSANCE TO THE PRESENT.

*Pre-Christian Education. *Laurie.* Index.
Text-Book in the History of Education. *Monroe.* See Index.
*The Pedagogical Bible School. *Haslett.* Chap. I.
The Modern Sunday School. *Cope.* Chap. II.
*The Rise and Early Institution of Universities. *Laurie.* See Index.
The Holy Roman Empire. *Bryce.*
*Educational Reformers. *Quick.*
Pestalozzi. *De Guimps.*
The Education of Man. *Froebel.*
German Higher Schools. *Russell.*
Symbolic Education. *Blow.*
Pedagogics of the Kindergarten. *Froebel.*
Froebel's Educational Laws. *Hughes.*
Education of Man. *Froebel.*
Montaigne's Education of Children. *Rector.*
Herbart's Introductory Works. *Eckoff.*
Education in the United States. *Boone.*
Emile. *Rousseau.*

#### The Origin of the Third Revival.

For at least one hundred years before the Reformation broke out, there was a widespread feeling of the need of a better religious instruction for all the people. The Third Revival, however, came directly from the growth of intellectual power. As the University gave the home for the Intellectual Life, so the Renaissance gave it a new Spirit. Contact with the East brought a desire for the knowledge of the East. New nations again gave a new motive thought of patriotism, which tended to Culture and Education. Inventions and discoveries that sprang into being tended to overthrow Authority, and the Individual came to have some rights for himself.

The Printing Press broke down the exclusiveness of Education. Intellectual life could now be pursued by books, and hence outside of the University. New vernacular languages were formulated, and the common people could now, for the first

time, make intellectual advance. This Revival was the so-called Humanistic. It dealt not only with Classical life, the language in literary form, but it applied to all forms of the beautiful, even to Tapestries, Wood Work, Glass, etc. The Ancients lived their present life for the good it contained. Those in the Middle Ages considered that life was only for the Future, and hence that all pleasure was illegitimate. Now came the combination of these two ideals. Life is really a good thing, but values must be determined by the Future life. Intellectual life, therefore, is one of the good things to be pursued. Private judgment now arose. Then came the overthrow of the old ideas.

So, the content of Education, while it continued to be a study of books, was wholly in Literature. Logic and Grammar were subordinated to Rhetoric. It was Aristotle who dominated thought before in the Second Renaissance. Now it was Cicero who ruled with the Humanists. At first this was all outside of school life and it did not have the University stamp until the Seventeenth Century. Strangely, the immediate effect of the spirit of the Reformation was to check the tendencies of the Renaissance, but ultimately to aid them. The immediate effects restricted Education to the Moral, Ecclesiastical, and Religious ends, as opposed to the Scientific. It substituted the Vernacular for the Classic study. Its object was to understand the Bible in order to develop the power for religious use.

Two brief statements will make clear the essential difference between the Romanists and the Protestants during this Reformation Period:

The former held that Religion was a complete Truth, which does not change. It was fixed and in the hand of an Institution which was divine.

The latter thought that Religion is developing Truth, not complete in Form but in Origin, and it is part of the general Evolutionary Theory of the Universe.

The corollaries from these two views were significant. To the one it meant no individual interpretation. To the other it did. For the one, only memory and Dialectics were needed in Religion; for the other, the deepest Education and Research in original sources. The spirit of inquiry, of investigation, of

the broadest knowledge, of the fullest study of and in the world, came from the spirit of the Reformation.

To the Reformers we owe our Public School Systems of to-day. Popular Education became necessary that each individual might study the Scripture himself. *Luther* opposed the older systems and urged general Education. *Melancthon* pushed this still further. After the Schoolmen, in 1524, others followed.

The Straatsburg or Sturms System arose. Almost synchronous came the Saxony and Wurtemburg Systems.

**Two Chief Types of Education Were Now Seen.**

1. THE HUMANISTIC.—The Humanistic conception was to develop the appreciation of Classical Literature and the aesthetic principles in general. It handled the Ancient Languages as seen in their Classic form, in order to give power to use them. A scholarly Education now meant the ability to read Ciceronian Latin. The Humanists, therefore, made no appeal to the masses.

Chief among the Orders who led in this Movement were the "Brethren of the Common Life, or Jeromites," one of whose earliest leaders was *Thomas à Kempis.* Other noted educational leaders were *John Wessel, Reuchlin, Erasmus,* and *Agricola.* Agricola was the Father of Humanist Literature in Europe, which in his time not only included Literature, but its content, as seen in Philosophy. This order spread all over Europe from its birthplace in Holland, reaching by the end of the Fifteenth Century to Flanders, France, and Germany. *John Sturms'* School at Straatsburg was the best type of the Humanist School. His ideas found their way through every part of Europe, even to England, and his curriculum, methods, and text books were introduced into English Schools that had been founded by Henry the Eighth and Edward the Sixth.

Even the Jesuits in 1549 borrowed his ideas for their great schools. Sturms' School was a Training School for the Educators of Europe, who came to him by the thousands. It was founded in 1537, and continued unchanged for the forty years of his leadership, and was perpetuated after his death. Its basal aim was Piety, Knowledge, and Eloquence. A nine-years'

course was mapped out. The curriculum was entirely in Latin. The outgrowth of that School was the University of Straatsburg.

This party spread over a large part of Germany during the Fifteenth Century, every large town having one or more of its houses. Its chief object was Education, which it carried on sometimes through schools, sometimes through preaching and lecturing, and sometimes by the dissemination of religious literature. Special attention was given to the education of children. After the Sixteenth Century the Order declined, since the State founded schools to provide for the regular and systematic education of all.

Another important body was THE UNITED BRETHREN, THE MORAVIANS, who, at the beginning of the Reformation, had over 200,000 members, with printing presses sending out a steady stream of literature. They were found in Saxony, Prussia, Denmark, Russia, Switzerland, and England. Wherever they settled, they established schools for the religious instruction of children.

THE WALDENSES contributed largely to the spread of Religious Instruction during this Period. They preached in the streets and in the houses. Exiled from Lyons, their home, they took their families and set out upon teaching tours through Southern France. At the opening of the Reformation they had settlements in Italy, Switzerland, France, and Germany. As early as 1529, Cathedral teaching was established by *Luther* to be given on the first day of the week. The same year he published his Catechism. In 1564 the Archbishop of Milan, *Charles Borromeo,* established a system of schools that covered his entire diocese, and have continued in a more or less modified form to the present day, along, of course, the Cathedral method.

THE JESUITS.—On the side of the Romanists, all progressive Education was in the hands of the Jesuits. Since the revival of learning no body of men has played so prominent a part in Education as they. Seizing on Education as a stepping-stone to power and influence, they framed a system of schools which drove all important competitors from the field, which made the Jesuits the instructors of Roman Catholics and, to some extent, of Protestants. For more than a hundred years all the famous men of Europe received the Jesuit training.

As an Order they were founded in 1540 by a Bull of Pope Paul the Third, "for the purpose of instructing boys and ignorant persons in the Christian Religion." In 1599 they adopted the famous Ratio Studiorum, which was the fruit of a Commission under the generalship of *Aquaviva*. By this Code the Jesuit schools have ever since been governed, though about fifty years ago a slight revision was made, bringing the Code to modern requirements.

The society well understood that secular learning was more in demand than religious, and they offered the more valued instruction that they might reach their constituency. They founded schools and colleges, issued degrees, and lectured at public universities. Their foundations practically extended through the Romance countries, except in France, where they had the opposition of the regular clergy and the University of Paris to contend against.

The Jesuit teacher gave himself up entirely to his work. Studies were abandoned and his religious exercises curtailed. He began in the lowest Form and went up with his pupils, as is the system now in Scotland. The single exception was that the highest classes were taught by the same teacher, who remained teacher of that class for life. A uniform and strict supervision was maintained in every country. Instruction was given gratuitously.

The pupils in the Jesuit schools were of two kinds: those who were training for the Order, who had passed the Novitiate; and the Externes, who were pupils merely. The school was arranged in five classes (since increased to eight). The subject matter included: Grammar, Rhetoric, Poetry, History, Reading and Writing, and Latin, which superseded all other languages. A great part of their teaching was given orally, though written exercises, translations, etc., were a part of each day's program.

Certain boys in each class, who were called the Decurions, repeated their task to the master, and then, in his presence, heard the other boys repeat theirs, while the master corrected the written exercises. Emulation was carried to such an extent that all boys were arranged in pairs, each pair being rivals to each other. Every class was divided into hostile camps, called

Rome and Carthage, to have pitched battles on questions. This was the plan of the lower grades.

In the higher grades a better kind of rivalry was cultivated by means of Academies, voluntary Associations for study, which met together under the superintendence of the Master. The Jesuits appealed to the self-respect of their pupils by the weekly publication of offences, and by Titles and Badges of Honor. The school hours were remarkable, being two and a half hours in the morning and one and a half in the afternoon, a whole holiday a week in Summer, and half a holiday in Winter.

Almost all their strength was thrown into the study of the Latin language, which was to be used not only in Reading and Writing, but in Speaking. A regular method was pursued in each lesson. First, the general meaning of the whole passage. Second, the explanation of each verse. Third, any outside information regarding same. Fourth, application of the rules of Rhetoric and Poetry. Fifth, examination of the Latinity. Sixth, some moral lesson.

Attention was secured by punishing the inattentive. Every pupil was required to reproduce to the teacher what he had said, and to show his written notes. One of their general maxims was *Repetitio Mater studiorum,* "Repetition is the mother of learning." Thoroughness and precision in every piece of work were required. The usual duration of the course in the Lower School was six years, every year closing with a formal examination. The names of the pupils who had distinguished themselves were published in order of merit.

Every lesson began with a prayer or the Sign of the Cross. Bodily health was carefully attended to.

There was a definite aim in the Jesuit teaching which did much to win their way. They were intensely practical, and the advance that the Jesuits made and their contribution to Educational ideals lay in the fact that they pointed out a perfectly attainable goal, and also pointed out the road by which that goal could be approached. Their weakness lay in the fact that they did not aim to develop all the faculties of their pupils, but merely the receptive and reproductive ones. They suppressed originality and independence of mind.

Their popularity was due to the means employed more than to the result obtained. The Jesuit teachers desired to lead, rather than to drive, their pupils. The instruction of youth, they felt, would always be best when it was pleasantest.

Therefore, the masters were to secure their boys' affections, to show an interest in everything that concerned them and not merely in their studies. In order that learning might be pleasant the pupils were not to be over-tasked. The master was to study the character and capacity of each boy and keep a book with particulars about him.

The Jesuits did much to advance the Education of their kind. No other school system has ever met with so great a success, or was built up by the united efforts of so many astute intellects. Their subject matter was narrow, and some of their means poor, but system and order and attractiveness were new ideals in Education.

**Other Orders in the Church.**

The Oratoriones of the Church were opposed to the Jesuits. In some respects they were more modern. They were called Port Royalists from the historical point of view, or Jansenists from the religious point of view. They organized in Lower France at Port Royal. Their leader was St. Cyran of the Seventh century. They established the Little Schools of Paris. Certain Educational ideas were worked out by them different from the Jesuits. In a way, they were the precursors of Pestalozzi. From them came the literature for Educational text books, etc.

Their plan was to take complete control of the child. The teacher was supposed to keep the child under his eye day and night, with the idea that Education would overcome the total depravity of human nature. Thus their chief aim was Piety, not Knowledge, Reason, or Learning. Their schools were small, because of the necessary watch-care, six children being allowed to a teacher. The motives were Pleasure and Interest, not Compulsion, nor Rivalry, nor Emulation. The advance was in making their methods attractive. They aimed at the thought in Classic Education, and so they did not content themselves with studying extracts, but read the whole production.

Another great mark of progress was that they used translations. Till their time children learned to read and write only

in a foreign language, so this was a radical break. Their only addition in subject matter was Mathematics, on which they laid great stress. The result of their work was the revival of the vernacular, and though they drew few people, they revived French literature to a great extent. The vernacular literature was being revived in England at the same time under the Euphemistic Movement.

During the Sixteenth and Seventeenth Centuries Elementary Education was neglected by the Church, owing to the conflicts for the prerogative of the Orders. In 1794 La Salle founded his first Institute. He tried to do for the Elementary what the Jesuits had done for the Secondary Education. His Schools, in control of the Church, soon represented all the Elementary Education of France, England, and Ireland. They agreed with the Port Royalists in the chief use of the vernacular. The subject matter was Reading, Writing, Spelling, the Catechism, and Symphony.

In England the religious type was more extensive and more lasting than in any other country. Two types of schools were (1) the Public School system, which replaced the old Monastic Schools; (2) the Tutorial System of wealthy families. There were no Elementary schools for the masses until the latter part of the Seventeenth Century, when Charity Schools were established in great numbers. They were both in the Established Church and among the Non-Conformists.

Haslett writes: "A flood of catechisms was poured out on the Protestant world at the time of the Reformation. Catechetical instruction was revived with more than Apostolic zeal. The pendulum was now swinging to the opposite extreme! The danger of too much and too advanced religious instruction was real and great. The catechism of Calvin appeared in 1536 and the Heidelberg Catechism in 1563; Bellarmin issued his in 1603; Bossuet published his in 1687; and the Catechism of the English Church was published in 1604. The Westminster Catechism was issued in its smaller form in 1646 and in its larger form in 1647. Cranmer published a catechism in 1548. King Edward VI's catechism came out in 1553, Bunyan's Instruction for the Ignorant in 1672, and Watts' Catechism for Children and Youth, in 1730. The Catechism of the Council of Trent

appeared in 1566 and remains to the present the chief catechism in the Roman Catholic church."

### II. Realistic Type of Education.

Opposed to the Humanistic Type, which we have been studying, was the Realistic Type. The tendency grew out of the Renaissance. The marvellous and inspiring work of the Great Educational Reformers was an outgrowth from the Realistic. The Realistic Type merges imperceptibly into the Scientific Attitude, which marks all Education to-day. Milton, Montaigne, Ascham, Ratich, and their followers were the early Innovators and Reformers. The study of the Classics was the means and not the end. The proper end was to discover the realism of the Ancients and of Nature. This early ran into the direct study of Nature.

We will now devote a sentence or two to some of these great Reformers. No more inspiring book has ever been penned than Professor Quick's EDUCATIONAL REFORMERS. Every thorough teacher ought to read it.

*Rabelais,* 1483 *to* 1553.

He opposed Classicism, and although he was a Romanist, he inveighed against the abuses of the Church. From his experience in medicine, he leaned toward Scientific interests and investigation. He was educated for a life in the world and was opposed to Scholasticism and Monasticism. The subject matter of his educational ideas included Hygiene, Gymnastics, Religious Reading, Scripture, Latin, Greek, Chaldee, Natural Sciences, the General Sciences, Astronomy, etc. The Sciences were to be gained by direct contact. Much was to be learned by association with men, as well as with books. His chief influence was due to his suggestion of method.

*Milton, about* 1644.

He combined in a way the Realistic and Humanistic tendencies. Milton has been called "the most notable man who ever kept school." Like everything connected with him, his suggestions are of heroic mold. One gasps for breath at the mere enumeration of the subjects to be learned.

In Natural Philosophy, the scholars may proceed leisurely from the history of Meteors, Minerals, Plants and Living Animals as far as Anatomy. In Law, they were to dive into the

grounds of Law and Legal Justice as delivered first by Moses . . . . to Lycurgus, Solon, etc., through Justinian, down to Saxon and Common Laws of England. They were to read the works of Plato, Xenophon, Cicero, Plutarch and the Locrian Remnants. They were to study Hebrew, Chaldee and Syrian. And they may easily have learned at any odd time the Italian language. Arithmetic and the Elements of Geometry were to be learned by playing. A thorough Physical Training was to be acquired. The helpful experiences of Miners, Fowlers, Fishers, Gardeners, Apothecaries, Engineers, Mariners, and Anatomists might be used.

His definition of Education is one that holds good to-day: "That which fits the man to perform justly, skilfully and magnanimously all duties, both Public and Private, of Peace and War."

*Montaigne*—1533-1592.

Montaigne was the contemporary of Ascham, but about three years younger. In his Essays he may have been said to have founded a School of Thinkers on the subject of Education, of which Locke and Rousseau were afterwards the great exponents. He discarded grammatical teaching, and inculcated Latin as he had been taught, by conversation. "Ordinary teaching gives only the facts of others, without requiring the pupil to think for himself. . . . According to the capacity he has to deal with he put it to the test, permitting his pupil to taste and relish things, and of himself to choose and discern them." This is a high educational advance. It was a study of *things* that was now demanded, rather than of dead languages.

*Ascham*—1515-1568.

Roger Ascham wrote his SCHOOLMASTER in 1571. "It contains," says Dr. Johnson, "the best advice that was ever given for the study of languages." Another critic states that this book sets forth the only sound method of acquiring a dead language. "First, let the child learn the eight parts of speech, and then the right joining together of substantives with adjectives, the noun with the verb, the relative with the antecedent . . . joining the rules of his grammar book with the examples of his present lesson, until the scholar by himself be able to fetch out of his grammar every rule for every example; and let the gram-

mar book be ever in the scholar's hand, and also used by him as a dictionary for every present use."

Translation was the great instrument for all kinds of learning. Following Pliny, he found that by double-translation (*i.e.*, translating from the Latin and translating back again), the child learned easily little by little, not only all the hard congruities of grammar, the choice of ablest words, the right pronouncing of words and sentences, but also a true understanding and rightful judgment both for writing and speaking.

**The Early Scientific Tendency.**

This is the Realistic or Naturalistic tendency further developed, opposed to the Religious and Humanistic tendencies, in demanding the education of the whole man, that the content of languages should be mastered as well as the form, and especially that the study of Nature should be included. Milton, and Montaigne, and Rabelais had good ideas, but no method or definiteness in Education.

There was less use for the Classics and less respect for the Past than any preceding age displayed. All were looking forward to the Future, seeking what it might teach. Thus the men of this Period were Innovaters. The characteristics of all of them were that things should come before words. Knowledge was to be gained through the senses; Education should begin in the mother tongue; Physical Training should be included.

*Bacon,* 1580.

He was the head and front of the Movement, though not an Educator himself. The ADVANCEMENT OF LEARNING contains his great plan of Education, summing up the progress of the Past Thought, directing it to the Future. THE NEW ATLANTIS was a eutopian work describing the institutions hoped for in time to come. So also were his Essays on STUDY, CUSTOM, and EDUCATION.

Bacon stands for the Scientific Movement in its entirety, and from him all the others got their ideas and inspiration. The foundation belief was that Nature should be the subject matter of all Education. Nature thus took the place of Religion in the Old Education, just as Religion superseded Philosophy or the Study of the Ancients.

Education is thus applied to the race, not merely to the individual. Knowledge is never for itself alone, but for its results on mankind. This was a practical Utilitarianism, opposing Pedantry and Erudition as such. It was a protest against Formalism, both in Education and in Religion. A Century after the Reformation and on the very verge of the Puritan Revolt, Bacon's own life was lost in experimentation along this very line (*i. e.* Refrigeration).

His Novum Organum set forth the Inductive Method, reaching the Truth through particulars and thence to the general. Induction was to replace speculation. The Inductive Method is the Method of our schools to-day.

*Mulcaster,* 1548-1611.

Mulcaster lived half a generation before Bacon, and while not a strict Scientist, he was far beyond the Realists. He was a teacher himself and felt and recognized the effects of the times. He, too, urged the return to the study of Nature.

*Ratich,* 1571-1635.

Ratich was sometimes known as Raticus, and again as Ratke, according to the translation of his Latin name. He worked between 1610 and 1619, and was the first man to try to apply the principles of the Scientific Movement. He lived under Bacon's influence. During these early years of the Seventeenth Century, he travelled all over Europe offering to Princes and Universities the wonderful discovery whereby old or young might with ease in a very short time learn Hebrew, Greek, Latin, or any other tongue. He wanted to found a school wherein all Arts and Sciences might be rapidly learned, and by which he would introduce and peacefully maintain throughout the Continent a uniform speech, a uniform government, and more wonderful still, a uniform religion.

He was not by any means a quack, and the position that his name holds in the history of Education is a guarantee of that. In 1612 he memorialized the Electoral Diet, then sitting at Frankfort; and his Memorial attracted so much notice, that several Princes appointed learned men to inquire into his system. Their report was that "Ratich has discovered the Art of Teaching, according to Nature."

Influenced by this report the town of Augsburg, in 1614, summoned Ratich to reform their schools. We grant that he failed, and even his best friends were forced to admit that they were disappointed. They did not desert him, however, and in 1619, under the patronage of two of the Princes, Ratich was established at Kothen, and all his demands were complied with. A printing press was set up with Oriental and European types. A body of teachers came to receive his instructions, and then carried them out, under his directions.

But in the end the entire project was overthrown, because of his uncompromising Lutheranism. For more than twenty years Ratich continued to exploit his system, but the din of the Thirty Years' War overcame him. His failure was due chiefly to the fact that he tried to work out his ideas on too large a scale and without enough experience. His principle, however, was right: "All things by experience, or all things by Induction and Investigation."

*Comenius,* 1592-1670.

John Amos Comenius, the son of a miller, who belonged to the Moravian Brethren, was born at the village of Comna, in 1592. His life and work were too long to be given with much detail. He applied the Scientific Principles and stood for the great Forward Movement.

A series of books was written by him which revolutionized Education. He was the author of 127 treatises in all. The Great Didactic was his greatest book. Comenius thought that, by a certain well-organized school system, this movement could be spread all over the Continent, and that it would accomplish and complete the organization of mankind and society, after the theories of Bacon; and so Pansophic schools were set up with the support of Germany, England, and Sweden. These schools existed until the Puritan Revolt, which broke up the movement.

Education began before the age of six, and took in a whole array of abstract knowledge, as well as concrete phenomena of Nature. Comenius claimed that there was a natural order in the development of children's minds, and so revolutionized the instruction of the earlier years. He upheld the Inductive Method, that objects should come before words, precepts before

concepts. His text books were used all over the world, and were translated into even the African languages.

The first use of illustrations to aid study appeared in his ORBIS PICTUS. The vernacular was used throughout and even Latin was approached through this medium. The curriculum of each school included: (*a*) The School of Infancy, the Kindergarten under the mother; (*b*) The Vernacular Schools, from 6 to 12 years old, the subject matter being the three R's, Mensuration, Geometry, Singing, Religion, and the Economics of the Home, General History, Geography, and the Mechanical Arts; (*c*) The Latin School, which had an encyclopedic element, teaching the Seven Liberal Arts or Sciences, and all philosophies; (*d*) Universities, like the College, teaching everything; (*e*) The College of Research.

**"The Education According to Nature" Tendency.**

This was a distinct advance on the early Scientific tendency in four general ways: (*a*) It attempted to supply the principle of Laws to Education. (*b*) These Laws were to be derived from man as an individual, and Education was to be controlled by the Truths of man's psychological nature. The beginning of the study of man was seen here. (*c*) There was a much wider recognition of the physical in man and Education. The physical was regarded above the psychological, and the vast importance of the adolescent period was recognized. (*d*) The attempt was made to discover the basis of psychological development.

While this movement was an advance, philosophically, the interests of its leaders were much narrower that those of the early Scientific group. There was not the all around interest of Comenius, nor the broad philosophic basis of Bacon. The early movement had an interest in knowledge and in its systematization.

This tendency, however, cared for Education only as a process of growth. Authority, overthrown before in theory, was now overthrown in fact. Little value was placed upon the Past and the Classics were little used.

*Locke,* 1693.

Among the writers on Education and the inventors of new methods, Locke and Hamilton were the only Englishmen who

had European celebrity. Hamilton did little more than carry out the suggestions of Locke.

Locke was educated in Oxford, and later became tutor there, and later on a student of medicine. He was in educational work all his life. His books were the most influential works ever published in the English language. SOME THOUGHTS CONCERNING EDUCATION and ESSAYS ON THE HUMAN UNDERSTANDING affected the practice of Education, especially in England, even down to the present time. Locke was the most read and the most quoted of all educational writers in England.

The first part of his Human Understanding is on the physical side of Education, and is the first systematic treatise ever written on that aspect. The fundamental idea was that of hardening. Let Nature have her own way, and offer no restrictions and but few protections. The second part was devoted to moral Education, which was to precede instruction in point of time. Moral training was Virtue, and next to Virtue came the element of good morals.

Locke opposed corporal punishment. His motives were Honor and a Sense of Duty, rather than compulsion, or Utility, or Emulation, or Affection and Love. The third part was devoted to intellectual Education, and was graded to the psychological development of the child. There was to be no grammar; little systematic treatment; teaching was to be made attractive; games were to be employed; Mathematics, Ethics, Common Law, Physical Science, Manual Trade, Bookkeeping, Drawing, and Vernacular Studies made up the curriculum.

Locke represented the Tutorial System of all England, and gave the basis for Newton, Shaftsbury, etc. His health maxims and his emphasis on virtue and good morals, as well as his opposition to capital punishment and his controlling motives, were strong points of advance.

*Rousseau,* 1712—.

Almost as important as Locke stands Rousseau. We can think of no current educational ideas to-day that do not somehow or other connect with him. He is hard to study because his ideas are put in emotional forms, or are in paradoxes and seeming contradictions.

In his EMILE we have a religious and educational attack upon society. Rousseau was a revolutionist and an iconoclast. His great principle was that man is essentially good, but has been depraved by society; and thus to reform man we must destroy society and reconstruct him. This principle is brought out in CIVILIZATION, ITS CAUSE AND ITS CURE. He would found a new society by a return to Nature, but his idea of Nature was totally different from the Nature of the Scientific Period. The application of his interpretation of Nature was that Nature should guide entirely in the Education of the child. Education should be given only by the parents, the child's natural guardians. This was a return to the normal family life, which was wanting in his time. He rejected all artificial methods in Education. We must study the language for its grammar; we must study astronomy by the stars, not by books. There should be no preaching nor instruction, as these cover merely ideas, not knowledge. Books cover but the experience of others.

He urged that the child should be brought into fearless contact with wild Nature alone in the country with his tutor, isolated from all human contact and depravity. Every influence on the child was to seem to him to come from Nature, though the tutor might trick the child in order to guide him according to Nature. Education was to be that of the Will, not of the Intellect, or Reason. Its result was to be found in Doing, not in Intellect or Reason.

The intellect was not to be considered until the child reached 12 or 14. The early education was moral and physical entirely. The individual's own happiness and own impulses and instincts were to be the guiding stars. This, of course, was strongly opposed to the Puritan and Jesuit ideals.

"Take the road directly opposite to that which is in use, and you will almost always do right" was one of his radicalisms. "Man as he ought to be is perfectly good; man as he is is utterly bad." The early Education, therefore, was purely negative, neither teaching Nature nor Truth, but guarding the heart from error. It was the art of being ignorant, exercising the body and keeping the mind inactive.

No child could possibly be so educated as to resemble Emile, and no wise father would so educate his son, if it were possible. Many of his principles are the soundest principles of Education. Most of the applications are impossible. It is interesting to note that Rousseau put his own child in an institution in order that he might devote his time to educational research.

EMILE, however, is a standard educational work and especially suggestive to parents with young children. Rousseau's enthusiasm for ROBINSON CRUSOE was because that story was an ideal Nature story. The Naturalistic form of punishment holds good to-day. His results on Education were: (*a*) That Education was now looked upon as natural outcome of growth. (*b*) That there arose interest in and sympathy for children, as the basis of all educational work. (*c*) The family became the ideal center of Education. (*d*) The educational process and means were simplified. (*e*) Education was not through books merely, but through objects, and Nature, as well, and the Inductive Method was used. (*f*) The child became now a positive factor in Education, leading to self-activity and its doctrine.

*Basedow,* 1723-1790.

Basedow was born in Hamburg in 1723, the son of a wig-maker. He led one of the most famous movements ever made in educational reform. After an irregular course in the University of Leipzig, he became private tutor in 1749, and later on a professorship was secured in Denmark, but after eight years his unorthodoxy raised such a storm of opposition that he was removed to the Gymnasium at Altona. Incited by Rousseau's EMILE, he produced a series of books, and became the Prince of Innovators, so that when his ELEMENTARY appeared in 1774, over two thousand pounds poured in for the promulgation of his plans. There was a very general dissatisfaction felt in the condition of the schools at that time, and his desire to make all instruction lively and natural caught at the popular mind, though he usually spoiled everything by his tirades against the prevailing religious beliefs.

In 1776, the famous Philanthropinum was founded at Dessau, where for the first, and probably for the last time, a school was started in which use and wont were entirely set aside, and everything done on "improved principles." In May, 1776, when a

number of schoolmasters assembled from different parts of Germany, and even from far beyond, to be present at an examination of the pupils, they found only thirteen children in the school, including Basedow's own son and daughter.

The keynote of his whole system was "everything according to Nature." The natural inclinations of the children were to be educated and directed, but in no case to be suppressed. Treat children like children, that they may remain the longer uncorrupted. His method was practically that of to-day. Pictures and objects and occupations, minerals and metals, and trade, and instruments, history and commerce were all to be made use of. The conversational method was to be employed in teaching languages.

For the younger children in the Kindergarten and Primary, his plans are ideal to-day, and the study of his writings will help any Kindergartner. The Philanthropin was finally closed in 1793, but the experiment was by no means a useless one, for, though it did not effect a tithe of what Basedow had promised, it had introduced many new ideas, and teachers connected with it established schools on a similar basis in different parts of Germany and Switzerland, some of which long outlived the parent institution.

### The Psychological Tendency.

There were two important aims of the Psychological Movement; (1) Practical, to make general principles and apply them; (2) Philosophical or Metaphysical, to consider the principles of the basis of the New Education. These principles were the activity and development of the human mind.

The study of Psychology arose, and Education was based on the results of this study on the individual child, though not in a general way. An interest in childhood lay at the basis of this new tendency. Rousseau did not have this sympathetic knowledge; it was only a theory with him, not a general feeling.

There was a direct concentration in this period on the Elementary Education, whereas the former movement had to do mainly with Secondary and Higher Education. From then to the present, educational advance has dealt mainly with Elementary Education. The fundamental conception of Education was

now considered to be the development of the individual, "the human development of all the powers of the individual."

With this arose the tendency to universal Education, which was concrete and practical now, not merely theory as before.

*Pestalozzi, born in* 1746.

John Henry Pestalozzi was the most celebrated of Educational Reformers. More interesting than a novel, more dramatic than a play is De Guimps' LIFE OF PESTALOZZI. He expressed the opposite side of the Rousseau Movement, the reconstructive, rather than the revolutionary.

Pestalozzi was a minister, lawyer, agriculturist, etc. in turn. He experimented with the Emile idea of Rousseau on his own son, and discovered where it was impracticable. Unfortunately he was impracticable himself, and never successful. His lively imagination and intense sympathy ran away with him, and, as champion of the ill-used peasantry, the hate of wrong and the love of right were, with Pestalozzi, life-long ideals. Few lives show a greater pathos, or a higher faith, or a more unflinching pertinacity.

After many failures, he established a school at Neuhof, where, by 1775, he had gathered fifty children, whom he housed, boarded and clothed without payment from their parents, himself the school-master, the mother, the nurse, the servant. He showed a self-denial and a love of childhood which was a sermon to the world.

Soon he was deeply involved in debt, and a great part of his rich wife's property and expectations went up in smoke. Eighteen gloomy years ensued, the best years in a man's life, spent by Pestalozzi in great distress from poverty without and doubt and despondency within. As Palmer says: "Eighteen years!—what a time for a soul like his to wait! History passes lightly over such a period. Ten, twenty, thirty years—it makes but a cipher difference if nothing great happens in them. But with what agony must he have seen day after day, year after year gliding by, who in his fervent soul longed to labor for the good of mankind and yet looked in vain for the opportunity!"

But these years were not spent in idleness. Having no other means of influence, and indeed no other employment, he took to writing. He produced over twenty volumes during this period,

from 1780 to 1798. It was a constructive period. His best book was LEONARD AND GERTRUDE, in four volumes. Swiss peasant life was most artistically depicted in this work, but sympathy and love were the key-notes. It was the touchstone of the new movement.

Other works of importance were CHRISTOPHER AND ALICE, FIGURES TO MY A. B. C. BOOK, and RESEARCHES IN THE COURSE OF NATURE IN THE DEVELOPMENT OF THE HUMAN RACE.

After the French Revolution, when the French troops poured into Switzerland, everything was remodeled after the French pattern. Pestalozzi championed the new order and the five Directors, who were placed in charge of the government, employed his pen in the Revolution. As a reward he was made a schoolmaster, being placed in charge of an orphanage of the Ursulines at Stanz.

Soon eighty children were under his care, and for all these Pestalozzi, then over fifty years of age, undertook the management, the clothing, feeding, teaching, and even the performance of the most menial offices. As the paid official of a hated Government, he was distrusted by parents and constantly annoyed.

Being without assistants, and overwhelmed with numbers, he devised new ideas and discovered new methods, that have stood the test of time ever since. His system of object lessons settled the main features of the Pestalozzian system of to-day. After a year, sickness and war broke up the school.

The next year, however, he became schoolmaster in Burgdorf, and a year later opened a new school in Burgdorf Castle, where he produced another important work, embodying the practical lessons of his theories, called HOW GERTRUDE TEACHES HER CHILDREN. In 1802 Pestalozzi, for once in his life, was a successful and popular man. He was elected a member of a deputation and sent by the Swiss people to Paris.

In 1804, at the invitation of the inhabitants of Yverdun, he opened an institution for training teachers, which soon had a world-wide reputation. Pestalozzian teachers went from it to Madrid, to Naples, and to St. Petersburg. Kings and philosophers joined in doing it honor, but their praises were but "wreaths encircling a skull." Pestalozzi's power was the love

which the old man infused into the members of his schools, teachers as well as children, and this life was wanting at Yverdun. The institution was too large to be carried on without more method and discipline than the impracticable Pestalozzi was master of. Dissensions arose among the teachers, who were following each his own line; hence many foolish things went abroad as Pestalozzi's and harmed the school.

Finally complaints brought his institution to an unhonored close, and the sun went down in darkness on the dear old man of eighty, with an apparent failure of all his hopes. In reality he had not failed. No! Rather he had succeeded beyond all thought. His true function was to educate ideas, not children, and when two decades later the centennial of his birth was celebrated by schoolmasters, not only in his native country, but throughout Germany. it became apparent that Pestalozzi's ideas had borne fruit and that the revolution of the schools had been accomplished.*

His principles are important enough to note. The years from seven to twelve he counted the most important. Education is the process of development, not the process of teaching and getting knowledge. It must deal with things, and not books; must be from within, not from without. It is an unfolding of the child's own powers and faculties. The principle of assimilation must be required, which is the natural process, and in regu-

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* It is worth calling attention to the exquisite epitaph which marks Pestalozzi's grave:

HERE RESTS

HENRY PESTALOZZI

BORN AT ZURICH THE 12TH OF JAN'Y, 1746

DIED AT BRUGG THE 17TH OF FEB'Y, 1827

Savior of the Poor at Neuhoff, At Stanz the Father of Orphans, at Burgdorf and Muchenbuchsee Founder of the Popular School, at Yverdun the Educator of Humanity; Man, Christian and Citizen. All for others, Nothing for Himself. Peace be to his Ashes.

TO OUR FATHER PESTALOZZI

GRATEFUL AARGAU.

lar order. The initiative must be taken by the child, acting upon the motive from within. The spontaneity of the child regulates the principle of self-activity. Education is growth from the simple to the complex.

First comes the reality, the thing itself, then the name; first practice and then principle. Form, number, and language were the content of his subject-matter. Observation on the part of the pupil must precede all Education. Pestalozzi unified instruction around the common objects of life. He began geography in the school yard, and history in life of the Canton.

His influence on Education has been profound. Herbart and Froebel were his pupils. The school systems of Germany, Switzerland, and Scandinavia were reformed on his ideas. England was not so much affected. Teaching of Defectives and Dependants has been greatly influenced by his work.

*Jacotot.* 1770.

Of all the inventors of peculiar methods, by far the most important was Jacotot, born at Dijon in 1770. His statements and ideas were paradoxical, yet a number of pregnant suggestions might be derived from them. "All human beings are equally capable of learning," said Jacotot. The student's power of learning depends upon his will, and where there is no will, there is no capacity. "Everyone can teach; and, moreover, can teach that which he does not know himself." No other man ever set forth such a paradox. To teach, according to him, is to "cause to learn." Teaching and learning are, therefore, correlatives; where there is no learning, there can be no teaching.

The subject matter could be divided into three classes: 1, Facts; 2, Reasonings from the facts, *i.e.,* Science; 3, Actions to be performed, *i.e.,* Arts. Back of it all lay the sound principle "that the highest and best teaching is not that which makes the pupils passive recipients of other people's ideas, but that which guides and encourages the pupils in working for themselves, and thinking for themselves. The pupils must owe everything to their own exertions, which it is the function of the master to encourage and direct."

Therefore, the teacher is not so much a teacher as a trainer. Another maxim of his is that "All is in All"; that is, that all knowledge is connected. Here lies the germ of correlation. His

four Commands are interesting and helpful: Learn; Repeat; Reflect; Verify. In his school at Dijon he sought to carry out these principles with more or less success.

*Herbart,* 1776-1841.

Herbart was the only one who was interested in educationally working out the ideas of *others.* He was the first one to place Psychology on mechanical, experimental, and mathematical bases. He especially developed Pestalozzi's fundamental idea of Perception by Intuition, under the name of Apperception. He built upon and supplemented the work of Pestalozzi.

The Herbartian Movement is *the* Movement of the educational work to-day. Most of his theories were promulgated while Professor of Philosophy and Education at the Universities of Göttingen and Königsberg. Herbart's Psychological works rounded up the Movement begun by Locke, Rousseau, and Pestalozzi.

The Psychology prevailing in his time was, however, the "Faculty Psychology" of Aristotle. To-day, of course, many of his ideas have been re-interpreted under the "New Psychology," the Unitary Psychology, as opposed to the Faculty or Divisional Psychology, though Herbart himself took the first step in this direction, by substituting the conception of the soul as a unit for the idea of the soul with higher and lower capacities entirely distinct from each other.

The mind is blank at birth, possessing but one power, that of entering into relation with its environment through the nervous system. It acquires a content, not through the development of the inherent faculties, but through presentations, through ideas resulting from its own experiences. It is inherently neither good nor bad.

Monroe writes: "The mind or soul develops one way or the other according to external influences, that is, according to what it receives in the way of presentations and the manner of their combinations. Two corollaries of tremendous importance to education follow: (1) The chief characteristic of the mind is its power of assimilation; (2) education, which determines what presentations the mind receives, and also the manner in which they are combined into higher mental processes, is the chief determining force in shaping the mind and character."

Herbartian Societies exist everywhere to-day, discussing his principles and applying them to Education.

*Froebel,* 1826.

Froebel did not have the genius of Pestalozzi, nor his insight, nor was he, strictly speaking, a Psychologist. He had a broad, philosophic outlook, however, and occupied a middle ground. He saw the meaning of Pestalozzi's principles, and applied them to the period of Infancy and the Kindergarten.

His great educational system was marked out and his important book published before he ever had practical experience. His main ideas are contained in his EDUCATION OF MAN, published in 1826. He is rather difficult to understand and interpret, because of his mystical, symbolic, and transcendental view of Education. He is intensely religious in all his writings, but rather of the Pantheistic type.

From the Scientific point of view his ideas are but the principles of evolution in discovering the harmony of the universe in relation to the individual. Froebel organized the games and plays of children, so that they really became educative. He summoned the inherent activity to stimulate the physical and spiritual instincts.

He organized plays under Gifts, Occupations, and Nature Studies, which are the fundamental ideas underlying the kindergarten of to-day. Gifts were the simple forms, as cubes, etc., giving notions of space, size, and relativity. The Occupations were modelling, paper folding, etc., emphasizing the side of self-expression. Hand Work and Manual Training began with him.

**The Sociological Tendency.**

With the Psychological Tendency the approach was from the side of practice; with the Sociological, it was, of course, from the social side of life. The two processes are not antagonistic, but sound only a different viewpoint. The former was interested, not so much in what social life did as in the process, how it could be done. Now Education considered the harmonious development of the individual. Froebel's ideas were popularly associated with the Socialists in 1848, and even kindergartens were closed by the government. Again, a very much greater

influence was now seen in the subject-matter and material of Education.

There was a larger choice of material to aid the child in preparing for life. Hence there was such an abundance of subjects offered that the question of Educational Values arose. Before 1875 History was not even a definite subject in colleges. Less and less emphasis was now being set on the linguistic heritage of the past, and more and more on the knowledge of social environment and social institutions, and in this way the tendency arose to minimize the old Humanistic element.

*Herbert Spencer,* 1820-1903.

However Scientists and Sociologists may differ in the solution of the problem of the Curriculum, their point of view is the same—"What knowledge is of most worth?" In the case of Herbert Spencer, this relation between the two tendencies in thought was so intimate that he represents the two aspects.

Herbert Spencer was one of the clearest thinkers of this generation, and in his criticisms of Educational Values he represents the culmination of the Naturalistic Tendency in Education, but now Nature includes society, and the social factor is one of the most important.

Education is the preparation for complete living, so that "How to live is the great question for us." Objections have been made to this statement of the question, as being too utilitarian a standard. It has been stated that Education is not a preparation for life, but is life. This, however, is but a play on words.

Spencer's writings have been voluminous. In magazines and especially in his book on EDUCATION he goes into the question of Values in great detail, covering (1) Physiology, Hygiene, etc. (2) Economics, as Food, Clothing, Shelter, etc. (3) Rearing of Offspring. (4) Social and Political life. (5) Aesthetics, including Literature, Linguistics, Art, Architecture, etc. Spencer meant these to be studied at the same time, and urged that culture should be the heritage of all, not merely of the few. This work on "Education" is one of *the* books that *every* teacher should read in full. It is almost *the* masterpiece to-day.

He best of all expressed Pestalozzi's principles: (*a*) Education must proceed from the simple to the complex. (*b*) From

the concrete to the abstract. (*c*) The genesis of knowledge in the individual follows the same general course as in the race. This is the "Culture-Epoch Theory." (*d*) Education must be from the empirical to the rational. (*e*) In Education the process of self-education should be insisted upon, *i.e.,* Self-activity. (*f*) Education should be made pleasurable, *i.e.,* Interest. Spencer approves of the Inductive Method of Bacon. Also of the continuity of Education and object-teaching. (*g*) Development comes from expression more than from acquisition. He considers, in the third part of his book, the advantages and disadvantages of the Natural Punishment plan.

**Modern Educational School Systems.**

Our modern school system is the outgrowth of the Reformation and the forces that were set going in that Period of the Renaissance. State control, State supervision, and State support have been developed with more or less system in the public schools of the world, though the several important countries differ slightly in the method.

*Germany.* State schools were first developed in Germany. The first clear recognition of the conception, that Education lies at the basis of prosperity and the social happiness of a people, goes as far back as the time of Frederick the Great. In his General School Regulations in 1763 at the close of the Seven Years' War, school attendance was made compulsory. He provided training and compensation for teachers, in their work, and State supervision of the schools. By 1794 the transition to the new basis was complete. From 1808 to 1811, under von Humboldt and von Schuckmann, the Elementary Schools were revolutionized by the introduction of Pestalozzian methods.

A general revision of the Prussian school laws took place in 1825, 1854, and 1872. All of these revisions looked towards the more general support of schools by the central government, and towards centralization in supervision and system.

*France.* Agitation for public education in France began with the campaign against the Jesuits and their expulsion in 1764. Little was accomplished, however.

In 1795 the National Normal Schools and numerous secondary schools, the Central Colleges, were established. The

condition was still very chaotic, and they did not secure universal, compulsory, free education.

In 1806 was established the University of France, which included in itself, practically as a department of the national government, all secondary and higher education. Elementary Education was neglected. In 1833, under Guizot, Minister of Public Instruction, a law was passed establishing Elementary Schools in practically every community. Primary Education was made free in 1881, and compulsory in 1882. The present system of schools, centralized and controlled by the State, dates from 1886. Since 1901 all religious congregations have been required to obtain authorization and legal recognition in order to carry on educational work. Since 1903 practically all religious schools have been closed.

*England.* In England the transition to State control has been longest delayed and is still far from complete. The first public support of Education came in the form of grants to various philanthropic-religious school societies. In 1833, after a long controversy as to whether the government had any right at all to interfere in connection with education, the English government continued to grant annually an increasing amount to the schools maintained by the National Society and the British and Foreign School Societies. Government inspection was granted, but none but clergymen were appointed instructors.

Grants for teachers, for books, for school supplies, were added within a few years. In 1870 the first Elementary Schools were established, organized, supported, and supervised by the State. These were the Board Schools, controlled by local Boards.

Until 1903 no Voluntary or Church schools were permitted to participate in funds from local rates. There are now the two systems of schools, State or Board Schools and Church or Voluntary Schools, going on side by side. As yet the Voluntary Schools are more numerous by far than the Board Schools.

*The United States.* The development of the public school system in the United States centers around New England, and especially Massachusetts. All lines of advance are typified by that State. Three periods exist, though they have no definite limits.

(1) The Early Colonial Period.—In this there was a close imitation of the English system, modified only by the early Colonial life. It lasted well into the eighteenth century and was strongly religious. The law of 1647 established a system of schools in Massachusetts, from the lowest to the highest. (*a*) Town or Elementary Schools in every town of fifty families, known as "Reading and Writing" schools. No text books were used except the old Horn Primer. There was no definite method, the rote system being in vogue. These schools were often called Dame Schools or Kitchen Schools, because taught by old women constituents in the country kitchens. The better secondary schools were taught by masters and supported by tuition fees, donations from town selectmen, taxes, gifts, etc. (*b*) Grammar Schools, which were like the English Latin schools. They prepared for college and were similar to the public schools of to-day. They studied only the Latin language and Grammar. There was one in every town of one hundred families at first, and later on when interest declined, only in every town of two hundred families. At the time of the Revolution, Grammar Schools had almost died out. (*c*) The Colleges, which were provided for in 1636 by a bequest of John Harvard. Harvard College was purely a religious institution, under Church influence.

(2) From the middle of the Eighteenth Century to the third decade of the Nineteenth Century, that is to say, up to 1830, at the time of the Horace Mann movement.—A change now came about, owing to the scattering of the population into country districts, as the fear of Indians died out. There was a lessening of religious interest, and a decline of the influence of the clergy, as a profession. There was a growth of industry and commerce, as well as a growth of democracy and a spirit of opposition to the old aristocracy. Each grade of schools was affected. (*a*) Elementary Schools. In place of the old town Elementary school there rose the District school. It was often a school on wheels, moving about every few years to other districts. The results were short terms and poor teaching in miserable school buildings, sometimes not costing more than $10 to build. It was the time of "the little red school house." (*b*) The Grammar or Latin Schools. These, too, declined as they were squadroned out, as

moving schools. As utilitarian and material ideas grew, these schools grew unpopular also. The Academies arose in their place. The new purpose of the Academy was to equip young men and women with a broader culture for life. Music, Science, and History were added. They were private, or semi-private, while the Latin schools were public. Many Academies were Home or Boarding Schools. (*c*) Higher Education. New colleges were established which were non-religious, as the University of Pennsylvania, the University of Virginia, etc.

(3) THIRD PERIOD. FROM 1830 ON.—This was a Period of Centralization in Industry, and shortly also in population as well. Stronger schools were provided in town centers, especially in factory towns. The Infant schools, founded in England, were reproduced in this country. It was the Period of Lancaster and his schools, of which we shall speak later.

*Horace Mann.* 1796-1859.—In one way we might term Horace Mann the Father of the splendid system of American schools. As secretary of the Massachusetts School Board, he planned their system and developed it. Chairs of Education were established in several colleges. State superintendents were appointed after the system in Massachusetts. Educational magazines were published, and voluminous educational literature appeared.

Commissioners were sent abroad by several States. Common school funds were established. These educational methods affected the several types of schools: (*a*) Graded Schools were substituted for the District Schools, just as the District Schools were for the Dame Schools. In 1824 and 1826 supervision of all schools under selectmen of the towns was provided for.

Much of Horace Mann's work was directed to the overthrow of the old system, which was not accomplished until 1882, when the District School plan was finally buried everywhere.

(*b*) High Schools. The new stage in secondary education took place in the Academy. The Boston High School, the first one, was started in 1821. In ten years a law was passed for a system of high schools.

(*c*) State Universities and Colleges became general, and our modern school system, compulsory, and with free education for all, sprang into being.

**The Industrial Tendency.**

Very recently the Political and Economic phases of the Sociological Tendency have become dominantly industrial. The first institution for higher education in engineering and other scientific lines was the Austrian Military School at Vienna, established by Maria Theresa in 1747.

West Point, in 1802, was our first school for scientific and engineering instruction. Until very recently training for citizenship has been assigned as the chief function of State schools, and that along political and social lines.

Now Commercial and Industrial Schools of every kind have sprung into existence. In our large urban communities, the foreign immigrants are given the necessary rudiments of Education. Economic productiveness has been increased.

France, of all nations, has made the most radical changes, agricultural instruction being given in every rural school, and manual and technical training in every urban school. Other countries have followed. In the United States progress is being made along two lines—in the direct establishment of industrial schools, together with the opening of evening schools; and in the modified character of manual training instruction, its object for the most part being the training of the senses and the developing of the power to work with objective material.

Sloyd work, appealing to the interest of the child through construction, has been widely introduced. Broad ideals as to the function of Education, to fit the individual for every phase and need of life in his own personal environment, is the last step in the evolution of Educational Ideals.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What causes led to the Third Renaissance?
2. What Two Types of Education now appeared, and what were the distinguishing characteristics of each?
3. What Religious Orders were leaders in the Former Type, and how?
4. Tell of the Jesuits and their contribution to Education.
5. What great Order was opposed to them?
6. In the Realistic Type of Education, name some of the "Innovators" and give the contribution of each to Education.
7. In what way were Bacon, Mulcaster, and Commenius representative of the Early Scientific Tendency?

8. What was "the According to Nature" Tendency, and what three men preached it?
9. How did "the Psychological Tendency" differ from it?
10. Show how Pestalozzi has influenced our Sunday Schools of to-day.
11. Tell of Herbart and of Froebel.
12. How did Herbert Spencer represent "the Sociological Tendency"?
13. Portray briefly Educational Development in Germany, France, England, and the United States.

# CHAPTER XXIX.

## HISTORY OF THE SUNDAY SCHOOL MOVEMENT.

SUGGESTED READINGS.

*Pedagogical Bible School. *Haslett.* pp. 39-64.
History of Education. *Monroe.* pp. 722-729.
Sunday Schools of the American Church. *Michael.* All.
The Modern Sunday School. *Cope.* Ch. 3.
The Principles of Religious Education. *Butler.* p. 6*ff.*

### Early Origin of the Sunday School Movement.

In his important book noted above, the Rev. Oscar S. Michael, then rector of Old St. John's Church, Philadelphia, remarks that "the origin of the Sunday School may be traced directly to the fruits of the English Reformation. The ancient parochial system, before then universally in operation, had not only supplied the religious instruction, but it had provided all the education for the young. The parish from an educational standpoint was practically a school, in which the rector was headmaster. Besides his ordinary assistants he had the help of monasteries and religious bodies. The abolition of these and the breaking up of the parochial system of Protestantism naturally disturbed the very foundations of educational work. The English Church reformers, in the endeavor to reorganize the old system, while they fortunately did not imitate Luther in the matter of ecclesiastical polity, unfortunately did not catch the educational inspiration of Luther, by whose burning zeal for popular enlightenment the school-master was introduced into every cottage in Germany and whose schools laid the foundations of his country's intellectual greatness."

While the Sunday School arose from the exigencies of the English Reformation, it was by no means the offspring of Protestant non-conformity. On the contrary, it was bitterly opposed by the Calvinistic Puritans. Hence, it at first made

little progress in Scotland. The Scotch reformers, like the continental leaders, had been able in their way to keep fairly intact the old parish system, though episcopacy was eliminated, and had succeeded in maintaining somewhat more effective means of education than their southern neighbors. The Sunday Schools introduced what appeared to the stricter Puritans to be sacrilege. As is well known, they were originally designed to be means of general education, and not simply of religious instruction, which has only quite recently been divorced from secular training. The idea of ordinary general school work on the Sabbath seemed to the Puritan to promote a breach of the Fourth Commandment. Again, the employment of lay-teachers appeared to threaten the integrity of the ministerial calling.

Says Haslett: "Many claimants for the first Sunday School organization are to be found. Sunday Schools were organized in this country as early as the year 1659, and in Europe much earlier. Luther founded his catechetical schools about 1529, and Borromeo, Archbishop of Milan, instituted and maintained a system of schools where the boys and the girls were kept separate and each division subdivided into classes and a minister provided for each class with the assistance of a layman for the boys and a woman for the girls, a few years later."

The beginning of the modern Sunday School movement was marked by the familiar date, 1780, and the work of Robert Raikes. For a century or more before this, there had been many individual and some associated efforts to teach the Bible, both to children and to adults; but there was lacking any general conviction that this work was a part of the duty of the Church; there had been no sense of a common Christian obligation. The efforts had been simply the results of individual conviction. A gradual awakening to a sense of duty, to a responsibility for the religious education of the young, was witnessed in the second period.

Robert Raikes was an inhabitant of Gloucester, England. He was a printer and editor by trade, and a member of the Established Church. His connection with the Sunday School Movement, as practically founder of the modern Sunday School, was, he states, entirely by accident. Walking in the suburbs of Gloucester one morning on business, among the pin factory peo-

ple, he noticed the condition of the children on the street. Talking with a woman of the neighborhood, he learned of the condition of the community on Sunday, and resolved to attempt to better their sad state, and to provide a check for the profanation of the Lord's Day.

He accordingly hired four ladies to teach on Sunday, instructing all children who were sent to them, he agreeing to pay the teachers each one a shilling a week. The school was opened in 1780. The instruction was in reading and the Church of England Catechism. The children were required to come with clean hands, face, and combed hair. Their ages varied from six to fourteen years. The more studious and well-behaved children received Bibles, Testaments, shoes, and clothing. The school assembled at ten o'clock in the morning, and continued until twelve, beginning again at one, with the study of a reading lesson followed by Church, and school again until half-past five. This continued every Sunday.

Twenty pupils were allowed to each teacher, and the sexes were kept separate. Each group of twenty was divided into four classes, those superior in attainment being placed as leaders to teach the others their letters and to hear them recite.

Cope notes that "there are four easily distinguished steps of progress in the history of the Sunday School in this second period. They are: First, the exploitation of the idea by Robert Raikes; second, the adoption of the school by the Church; third, the development of the school by means of associational organization, and, fourth, the recognition of the school as an educational institution.

But the importance of the work of Robert Raikes did not consist in the inauguration of these schools in Gloucester; others had done the same thing elsewhere; its value lay in the agitation which he began in 1783 for the establishment of such schools everywhere. But he did not do this rashly; he worked three years with his own schools before he published an account of them in his paper, The Gloucester Journal. The many inquiries he then received led to the publication of his plans, first in the provincial papers and then in some London magazines. His plan was widely adopted. The schools were called "charity schools." They gave their attention principally to

general instruction in the rudiments of learning, for they were obliged to take the place of any public school system. Without doubt these schools gave birth to the modern English system of common elementary schools. Many of his type of "charity Sunday Schools" still exist in England; there are Sunday Schools, especially in the North, where adults may learn to read and write, matters concerning which they would know nothing without these schools. The English people have never entirely overcome the notion that the Sunday School is for the destitute classes only.

Raikes' schools met with bitter opposition in some quarters, especially from the clergy. But he advocated them everywhere by means of the press, and in 1785, in London, the Society for Promoting Sunday Schools was organized. This Society paid out in its lifetime $20,000 in wages to Sunday School teachers.

The movement was bitterly antagonized in Scotland, although the Assembly of the Presbyterian Church had passed a decree in 1560 that the Second Service should be given to worship and the catechising of children and others uninstructed. The Archbishop of Canterbury called the bishops together to see what could be done to stop it. They did not stop it. The interest in Sunday Schools increased with great rapidity. And while the Sunday School movement was at first not a Church or a public affair, but an individual undertaking, yet certain Church officials gave it their approval and from the small beginning grew a world-wide enterprise.

The spread of the great Sunday School system was marvellous. In four years 250,000 pupils had been enrolled. In twenty years, Bible and Tract Societies and Foreign Missions had been established. It is estimated that there are now 31,000,000 scholars in Christian Sunday Schools.

#### The Beginning of the Sunday School Movement in America.

"Before the Revolution," writes Michael, "the rising generations were gradually lapsing into ignorance and irreligion. In the larger centers of population the immorality of the young was long a theme of reproach. The traditional means of religious training were the day school with its Saturday session, the

catechetical service (ordinarily on Sunday afternoons), and home instruction, which usually centered in a household religious gathering on Saturday nights. The day school was meagerly effective in the colonies except in certain parts of New England and New York state. School education was hardly in fashion even among the gentry, many of whom could neither read nor write; and its extent was limited. Very few of the children of the poor had learned their letters; hence there was little knowledge of religious literature of any sort. The catechetical service at its best reached only as far as parish influences went. When parish lines became eliminated, its general efficiency was greatly reduced, and many children slipped away from the care of the parochial authorities, thus losing the educational benefits of the parish. Then, too, the catechetical service presupposes day school or other instruction. At best it is but a review in open Church of what has been learned outside. When this has been deficient, its work necessarily declines. Furthermore, the dearth of the clergy, the indifference and inaptitude for this work of those in the field, and the growing indifference of the laity to educational advantages in general, had practically nullified the effect of this Service. Before the eighteenth century it had practically been abandoned; few children attended. Those who did were often guilty of irreverent, disorderly behaviour, which not even the physical force of the sexton or verger could restrain. And, finally, family religion had for years before the Revolution been in a state of decay. The injunction to the parents and sponsors of the young, which the Church had thought best to write in her earliest reformed liturgy—namely, that 'they should provide for the learning of the Creed, the Lord's Prayer and the Ten Commandments and all other things which a Christian ought to know and believe,' was widely neglected."

**Just after the Revolution.**

Michael adds: "At the close of the War of Independence, therefore, organized Christianity was faced with a serious problem. The worst phase of it was the decay of the moral fiber of Christians. Bishop White, first bishop of Pennsylvania, the patriarch of the early Church in the United States of America,

in his writings on Sunday Schools, speaks of the 'streams of corruption that polluted our religion at its very depths.' The noxious effects of this moral laxity showed most banefully in the development of the young. The religious and moral degeneracy of the children was appalling. On Sundays, the prayers of the clergy and the praise of the not numerous worshippers in the Churches of the larger cities were often drowned by the riotous and blasphemous clamor of the younger element outside.

"It was this latter phase of the problem that troubled our Church leaders most. Events showed that Bishop White had realized its tremendous difficulties and had meditated on plans for its solution before his consecration to the episcopate by English bishops in 1789. During his stay abroad for episcopal consecration, Bishop White had seen and been impressed with the work of Raikes' Sunday Schools, which then were just beginning to show the fruits of their usefulness and to attract wide public notice. In 1788, shortly after his return to Philadelphia, where he was rector of the United Parishes, he proposed a plan to the vestry of Christ Church for the organization of Sunday Schools according to the Raikes pattern. The vestry adopted the plan, but deferred its practical execution until funds and better organization should be at hand.

"Bishop White then detailed the scheme to the congregation and presented it in the light of moral improvement rather than of spiritual regeneration. In this way it attracted several rich men who were not confirmed Churchmen. Christ Church at that time was the gathering place of many such. The plan deeply interested Benjamin Rush, among others. These men drew in others without the parish sphere of influence—notably Quakers—and in 1790 formed the First Day Society. Bishop White was chosen its president and a number of First Day or Sunday Schools were at once started in various parts of Philadelphia."

Similar societies now formed under the denominations. The Presbyterians formed the society known as the Evangelical Society in 1808. All of these schools met in buildings other than the Church, usually rooms hired in town or loaned in private houses. Attempts were made by Churchmen to found schools in other towns, but the opposition of the Puritans was so

great that in many instances the Churchmen had to desist from the attempt. In 1803, a Church Sunday School was started at Hudson, New York, but was soon given up under the opposition, and as late as 1815 a second attempt was frustrated.

In the Reformed Dutch circles of New York, schools were started in 1803. In 1810 the First Day School Movement was inaugurated in Boston. Similar results developed in Pittsburgh, Pa., and Providence, R. I., but up to 1814 none of the religious bodies of America in the corporate capacity had taken up the Sunday School, but the work that had been done was individual and spasmodic.

"In the Fall of 1814," writes Michael, "Jackson Kemper and James Milner, Bishop White's assistant clergy at Christ Church, began an afternoon Sunday School and a night service at Commissioners' Hall in the Northern Liberties of Philadelphia, which resulted in the formation of the parish of St. John's, N. L. This was the first school officially incorporated by any religious organization in America, and preluded the general adoption during the next three years of the institution in its developed form by most of the church organizations in the country. Asa Eaton began a Sunday School at Christ Church, Boston, in the Summer of 1815, which was the first of the existing schools in New England. The organizations, like the Evangelical Society of Philadelphia, expired with the lament that the children under their care had gone over to the Sunday Schools."

In 1815 Christ Church, Boston, and in 1816 St. George's and Christ Churches, New York City, inaugurated Sunday Schools. History moved rapidly. In 1817 Bishop White influenced the formation of the Philadelphia Sunday and Adult Society, chartered as a State Society in 1819. In two years it had spread into twelve states, having 2,653 teachers and 20,000 scholars. At first it was interdenominational. Many Church societies were in it, but the leadership passed into denominational hands, as is usual in such attempts at amalgamation.

In 1824, steps were taken that led to the formation of the American Sunday School Union, which is even to-day one of the greatest centers of work for the promotion of Sunday School activity. In this Union the Sunday and Adult Society had

paramount influence. On account of Methodist opposition the Union was unable to obtain a charter until 1843.

New York had held aloof from the general interdenominational Society, *i. e.* the Sunday and Adult Society, and in 1817 had formed a Church Society, known as The New York Protestant Episcopal Sunday School Society, under whose direction Sunday Schools were at once begun at Trinity Church and its Chapels (St. John's and St. Paul's), Grace Church, and St. Mark's. The schools were successful from the start. Their membership at the close of the first year was 1250.

While New York was thus developing Church Sunday Schools, Bishop White awoke to a realization of the disadvantages of interdenominational activity. The Church leaders who had organized the Philadelphia and Adult Society were soon relegated to positions of inferior station by a more aggressive Puritan influence within that organization, and good-natured Churchmen were supplanted by more rigorous Presbyterians, though the business policy of the society remained non-partisan. Therefore, representatives of the Church parishes in and around Philadelphia, without withdrawing from the latter, formed the Philadelphia Protestant Episcopal Sunday and Adult Society in 1817. Its chief work was the publication and sale of tracts, books, and periodicals, written from the standpoint of the Church.

All the Sunday Schools in Philadelphia became active members of the new society and added others in the state at some distance, like those of Lancaster, Wilkesbarre, etc., and some even outside the state. But the Protestant Episcopal Sunday and Adult Society did not accomplish very much. The "non-sectarian" Union's liberal business policy for several years had its effect. Churchmen could buy fairly suitable tracts, books of devotion and religious fiction, and other Sunday School requisites in much greater variety and much more cheaply at the Union Depository than at the Church establishment.

The New York Society, aiming chiefly at organization and supporting schools under Church principles, developed enthusiasm that carried it through, when other organizations were lagging. In other sections of the United States, Sunday Schools rapidly developed. In the South, Bishop Moore, William Meade,

and Christopher Gadson were active, and a strong society was formed by Churchmen at Charleston, S. C.

In Ohio, under Bishop Chase, in 1819, I. N. Whiting travelled through scattered regions, organizing Sunday Schools.

In Connecticut, under Bishop Hobart, schools were also established at Trinity Church, New Haven, and in other centers. In Rhode Island, the Diocesan Convention acted as a Sunday School Union.

At the General Convention of 1826, held in Philadelphia, various Sunday School interests were consolidated into the General Protestant Episcopal Sunday School Union, the initiative being taken by the Philadelphia organization. Bishops and deputies met under the presidency of Bishop White, with Bishop Hobart a leading spirit, and mapped out the general organization of the Union. To a large extent it was to follow the plan of the American Sunday School Union as a publication and book concern. The most brilliant young men were enlisted in the cause, especially William R. Whittingham, to whose inspiring zeal the growth of the Union in its early years was due. It was the beginning of a period of great progress in the Church.

A number of big depositories, with agents to oversee them in strategic centers, were established. Large quantities of printed matter were circulated. Two individual periodicals were published. A complete printing and publishing plant was set up in New York City in the rear of Trinity Church, with a spacious four-story building.

The picture of Whittingham is one of the brightest spots in the history of Church Sunday Schools. Oscar Michael writes: "In addition to the immense amount of work entailed in the incipient organization, he undertook the publication of a series of lesson books to put into practical operation a very complete scheme of uniform lessons, outlined by him. In this he made use of some of the material prepared by Harry Croswell and others. Besides all this he arranged for the publication of the two monthly magazines issued by the Union, assuming their editorship in person. For these manifold duties, which might well have occupied two or three men ordinarily interested in the cause promoted, he received practically no stipend. It was to him truly a labor of love, and he bravely undertook to earn a

living for himself by accepting the chaplaincy of the New York Protestant Episcopal Charity School, where, among other offices, he preached to the children on Sunday afternoons after the long Sunday School hours. It came to be quite a fad at that time for New Yorkers and strangers visiting the city to hear Whittingham exhort the charity scholars.

"The picture of the tall, gaunt young man, six feet two in height, whose clothes hung like bags from his ungainly person; whose irregular features were styled 'mortal ugly' by a friend; who long after graduation from the seminary continued to wear a boy's short round-about jacket, with a boy's broad white linen collar (tied with a black ribbon) over it to the shoulders, about which his long hair fell in glossy clusters; who amused many a stranger by his nervous, awkward gestures, but whose lustrous dark eyes gleamed with prophetic fire—that was what presented itself when this early Sunday School apostle arose to pour into the ears of his hearers the benedictions of a rich, melliloquent voice and a sweet, devout spirit. The children, quick to detect sincerity and singleness of heart, and to recognize and reciprocate the affection radiating from a lovely personality, always manifested their deep devotion and staunch loyalty."

His ceaseless and untiring labor, his constant travelling, his many addresses, and deep literary work finally broke him down, until he was forced to give up his work for the Union. He then took charge of a mission in Orange, N. J., retaining only the editorship of the two monthly periodicals.

In 1830 he undertook the management of the New York Protestant Episcopal Press, giving up his parish. From it he issued much Sunday School literature, and particularly a series of theological books that were of supreme importance.

Called to the rectorship of St. Luke's, New York, on the elevation of Bishop Ives, he built a large Sunday School and parish house. His Bible classes became quite the vogue in the metropolis. Finally ordered to stop his parish work or lose his life, he went abroad and used that opportunity to journey among the Old Catholics of Switzerland and Germany, bringing back considerable gold for the Union's Treasury.

Henry Gregory succeeded Whittingham as agent of the Union in 1829, and at once began travelling through the inter-

ior of New York state, selling Sunday School books and periodicals, and appointing agents for the Union. Later he made a trip to the South, planting Sunday Schools.

At the close of the first decade of the Union's existence there were fifty thousand pupils, five thousand teachers, twenty-eight book stores of the Union situated in nineteen different dioceses, and yet prior to this had been the darkest era of the Church. Still the system was nothing more than catechizing, and the chief power of the Sunday School lay in the personal relationship of the teacher to the pupils, and the enthusiasm which the school aroused.

About 1835 there were strong movements towards centralization manifested in the religious and secular world alike. The formation of auxiliary diocesan societies became necessary, as the work had grown too large for one central organization to oversee. In 1833 the Philadelphia Protestant Episcopal Sunday and Adult Society changed its name to "The Diocesan Sunday School Society of Pennsylvania." Eleven of the nineteen dioceses then existing established similar societies. Thus the unification of the movement was begun by the Philadelphia organization. Uniformity was recommended, but no general plan had, as yet, been evolved.

The General Convention of 1835 met synchronous with the meeting of the Sunday School Union. It was the last appearance of Bishop White in the Church Sunday School history. It proclaimed a new missionary policy for the Church, the promulgation of Prayer Book Churchmanship. The Union was growing steadily in power. The parochial Sunday School societies, as such, were passing away, so far as independent organization was concerned.

The Union was officially incorporated as a General Institution of the Church. The resolution was passed at the meeting of 1835 to be formally presented by the General Convention in 1838. At the Convention of 1838, the first "Joint Commission on Sunday Schools" was appointed to represent both houses. It consisted of Bishop George W. Doane, Dr. Francis L. Hawkes, Dr. William A. Muhlenberg, and the Rev. Benjamin O. Peers.

This Joint Commission was "to take into consideration the important duty of the Christian education of the youth of both

sexes in accordance with the principles of the Church; to collect information respecting the efforts already made and the institutions already established for the purpose; to exert themselves as far as possible in extending a proper interest upon the subject among the clergy and laity of the Church, and to make such a report as to aid them in adopting the best measures for promoting this great object."

Throughout the life of this Commission, Peers' influence was paramount. He was chosen as spokesman and at once began a campaign of education. In 1839 he was elected to the editorship of THE SUNDAY SCHOOL VISITOR and changed its name to THE JOURNAL OF RELIGIOUS EDUCATION. A little later he was chosen to be the Union's General Secretary. The principles set forth in his books and magazines were that the parish was the normal unit of religious education, that the Church's Liturgy contained the true elements of a system of education, summed up in the Catechism and offices of Holy Baptism (thus the term Baptismal Education became current at this period as the designation of this type).

The General Convention of 1841 listened to the report of the elder Bishop Doane, filling a small octavo volume. It was a plea for the revival of the old traditional methods. Sunday Schools were condemned *in toto* and the former type of catechising recommended. The revival of the "good old practice of pastoral catechising in open Church," was urged.

Peers became ill about this time and died. Not a few parish day schools were opened as a result of this report and the agitation that followed. Burlington College was organized, and various other dioceses founded colleges, into which the graduates of the day schools might enter.

The traditional revival was intimately connected with the Oxford movement and the Catholic revival among the clergy. It was therefore opposed by the laity, as traditions have always been of small interest to laymen. This movement, representing but one wing of the Church, stirred up even greater enthusiasm under the opposition of the forces of the opposite wing. Still it was strong enough to defeat the incorporation of the Sunday School Union as a general Church Institution.

Shortly before 1844, the Rev. Richard Newton took the

field in behalf of the Sunday Schools. The Union, having lost the confidence of many of the most active Sunday School workers, rapidly lost support, and soon became simply a publication agency, with but meagre patronage.

In the animated discussion of the Convention of 1844, the Sunday School Union received attacks upon its literature, because the productions fell under suspicion of Romanish error. Bishop Meade was allotted some two hundred publications for examination, and in two Open letters entered into violent strictures. The Baptismal regeneration and symbolism taught in these books were placed under ban. It was fanaticism run mad.

The Sunday School Union replied in an Open Letter utterly repudiating the charges of its accusers, and showing that the great majority of the condemned publications had been written many years before, and in circulation for fifteen years or more. One book, especially scored for its Romanish or pagan materialism, had been written 135 years before by Addison for his famous SPECTATOR.

The result of the debate in the Open Letters, was of course unsatisfying to either side. Bishop Meade and his adherents formed "The Protestant Episcopal Society for the promotion of Evangelical Knowledge" in 1847, making the first serious breach in the Church's organization for Sunday School work. The result was a decline of the Sunday School Union, but with a greater general interest in the Sunday School at large. The laity supported the Evangelical Knowledge Society.

The two theories of the Sunday School now stood opposed: (1) that the Catechism, Church Dogma, Ritual, and Attendance at Church were the only essential concerns, that the Sunday School, at best, was of a temporary character; (2) that the Sunday School was the regular, necessary, and permanent means for the fullest religious education.

Conscious that the lofty ideals of the Church had received a severe shock in the events following the withdrawal of Cardinal Newman, Dr. Muhlenberg appealed to Churchmen of all schools to unite for the education of the young.

The General Convention of 1853 was Memorialized to consider the religious conditions prevalent and to suggest measures. A Commission of Bishops was appointed to consider and report

upon the Memorial. Thus it prepared and sent out a special questionnaire, for the purpose of ascertaining the general sentiment of the Church at large. To the elder Bishop Doane were assigned certain points for discussion.

He presented his Memorial Papers, urging that in a properly conducted parish there would be no need of Sunday Schools, that the Catechism was all-sufficient, if the parents and the godparents did their duty. He urged the abnormal position of the Sunday School. His views were startling, but were those generally held at this time. They were the same as those set forth in "The Report of the Joint Committee on Education" in 1844. There is no doubt, however, that Bishop Doane looked at the Sunday School problem from an outworn and, as Michael says, "an anachronistic standpoint."

Other contributors to the Memorial Papers touched upon the Sunday School in its relation to other Christian bodies. Most of the writers recommended a wider development and broader adaptation of the Church's Liturgy.

**Civil War Period.**

During this time, from 1860 on, the Church was at a standstill. Various denominations of Christians, and especially the American Sunday School Union, were excessively active. In the year 1860 not less than 2,091 Sunday Schools were organized by the American Sunday School Union's missionaries, though New England, in certain portions, presented a sorry plight spiritually, having been driven to the utmost destitution by the extremes of Puritan practice. In certain sections efforts to establish Sunday Schools were proscribed with determined hostility.

A few Sunday School leaders like Dr. Henry Clay applied themselves to the revival of the Sunday School. In the South, where slavery was humanely conducted, Sunday Schools flourished, as they did also in the Middle and Far West.

During these years the Church did nothing in the way of this kind of work. The Sunday School Union spent its money in issuing doctrinal publications to offset the influence of the Evangelical Knowledge Society. Church families in the frontier were lost to the denominations, and to this day the

Church is weak in those sections. What little was done was done almost entirely by the Evangelical members of the Church. In fact, the Low Church movement was at first essentially a Sunday School campaign.

On the other hand, the Church of England had manifested some wisdom. In 1843 was founded "The Church of England Sunday School Institute," which accomplished extensive results in organizing the mother Church.

**The Rise of the American Church Sunday School Institute.**

To George C. Thomas, treasurer of our Board of Missions, then as now the splendid Sunday School Superintendent of the Church of the Holy Apostles, Philadelphia, is due the real Renaissance. It commenced in 1870, when Mr. Thomas addressed his Teachers' Association, suggesting correspondence with the Evangelical Sunday Schools of the Church, to "form a society for the mutual encouragement of those engaged in the great work of teaching the young and for consultation as to the best methods of carrying it on in connection with our own Church, to bring before the people the cause of Sunday Schools, and to enlist for them that feeling of interest and attention which they certainly ought to have."

On February 15th, 1870, at the Church of the Holy Trinity, the organization sprang into being, with Mr. Charles E. Lex as President and Mr. George C. Thomas as Secretary. It was called "The Sunday School Association of the Diocese of Pennsylvania," and renewed the work of the earlier Sunday and Adult Society. Events now moved rapidly.

In 1875, "The American Church Sunday School Institute" was projected under the presidency of Bishop Stevens. In 1877 representatives from the Bishop of Long Island and the Sunday School societies of New York and Pennsylvania met to arrange a scheme of Uniform Lessons. In 1884 the Institute was officially organized. In 1885 the publication of THE AMERICAN CHURCH SUNDAY SCHOOL MAGAZINE, the Institute's official organ, was begun.

For thirty years the splendid schedules of lessons on the uniform idea have been issued by "The Joint Diocesan Lesson Committee," begun in 1877, and set forth regularly ever since.

The Interdenominational Uniform Lesson Schedules were based upon the so-called International System.

**The Interdenominational International Lessons.**

The genesis of the National Convention dates back to 1832, when the First Convention was called in New York City. Five National Conventions followed: in New York, October, 1832; in Philadelphia, 1833, and one in 1859; Newark, N. J., 1869; and Indianapolis, 1872. This last Convention formally adopted the plan of Uniform Lessons for all schools. This plan had been the outcome of the joint efforts of Mr. B. F. Jacobs and Bishop J. H. Vincent.

The Sixth National Convention held at Philadelphia, became "The First International Convention." They have been held every three years since. World Sunday School Conventions, four in all, have met in London in 1889, and one in 1898; in St. Louis in 1893; and in Jerusalem in 1904.

Sunday School Institutes for the printing of Sunday School papers have gradually grown up, both among the denominations and in the Church, the most notable being the Chautauqua Summer Assembly; the Winona Assembly at Indianapolis; the big summer gathering at Silver Bay, near Lake George; the Hartford (Conn.) Bible Normal College; the Bible Teachers' Training School in New York, as well as Bible Normal Colleges in Northfield, Mass. and Chicago, Ill.

Since the formation of "The Religious Education Association," in 1903, as the direct outgrowth of the value of addresses on THE PRINCIPLES OF RELIGIOUS EDUCATION delivered by ten leading educators in St. Bartholomew's Church, New York, in 1900, under the auspices of the New York Sunday School Commission, there has been a leaven at work changing and reorganizing the International Convention and Uniform Lesson Movements.

The Religious Education Association stands among the denominations for the same principles that the Commission movement does in the Church, and Churchmen are leaders in this new movement to a large extent. There are nearly five thousand members enrolled, covering the leading educators in the colleges, seminaries, and Churches of the land.

Already subject-graded curricula are being installed in numerous Churches, even Quakers and Puritans adopting them. Strong influence is being brought upon the International forces to abrogate the uniform lesson system in favor of a subject-graded curriculum, or at least to issue both schedules. To a large extent it is a financial question that has influenced them, from the fact that so much money is tied up by the large denominational publishers in the Uniform Lesson System, but the leaven is working and an entire readjustment of the Sunday School world along the lines of modern day school principles is, without doubt, in the horizon.

**The Modern Commission Movement.**

Meanwhile, as we have shown in the preceding chapter, great advance had been made in the day schools. The principles of Pestalozzi, Froebel, and Herbart had been introduced under the leadership of Horace Mann. The Uniform Lesson idea in the Sunday School had been losing its hold. In theory it was excellent that scholars should be studying the same subject the world over at the same time; but in practice it was absolutely unpedagogical, and contrary both to the psychology of child-nature and to the principles of modern education. The schools had been losing their scholars. There had been the "leak at the top." The fire of the modern movement was originally kindled in the spring of 1898, when the Bishop of New York called an informal meeting in the Church of the Epiphany, Manhattan, to consider the possibility of improvement in the schools of his diocese.

The outcome was that in the autumn the Bishop announced to his Diocesan Convention the appointment of a Sunday School Commission to examine into and suggest methods of betterment in the religious education of the young in that diocese. No limit was set to its scope or plan of work. The Convention ratified the appointment and voted an appropriation of not over $1,000 for the expenses of the Commission for the first year.

The Commission, as first appointed, numbered fifteen members. At its meeting for organization, held in the See House, in October, 1898, the Rev. Pascal Harrower, to whose deter-

mined endeavors the Commission Movement really owes its genesis, was most properly elected its Chairman, and ever since then has been foremost in furthering the movement. The Rev. Wm. Walter Smith, M.A., M.D., then Vicar in the Parish of the Heavenly Rest, New York, was elected Secretary, and has held that position ever since.

Great things were evidently expected from the Commission by the clergy of the Diocese. Within a month after its organization rectors wrote for suggestions, "Commission Lesson Books," etc., when as yet the Commission had scarcely secured its bearings or determined the best ways in which to help the schools. Its preliminary undertaking was a campaign of education, arousing the schools and the teachers to a realization of the need for betterment. The shibboleth of the new movement was that "the Sunday School was primarily a *school,*" and therefore it must avail itself of modern methods of education and organization.

From this view-point it sought to adapt the best methods of the secular day school wisely and practically to the Sunday School. It sought to emphasize the forgotten fact that the child's mind is a unit, and can be educated only as such; that religious education, both in relation to knowledge and character, is only a part of general education; and that, as such, it cannot either accomplish results or win respect if conducted by methods obsolete in day school practice, unpedagogical and wasteful of energy and interest, ignoring the child's real needs in his development. It did not seek to displace the Joint Diocesan Committee, an influential factor of much more venerable lineage and prestige, but to supplement it, entering a somewhat different field, that of education rather than of inspiration.

Public lectures to arouse interest were held. Lectures to teachers were given in St. Bartholomew's Church by the highest educators in the colleges and seminaries of the country, on The Principles of Religious Education. Lectures on the life of Jesus Christ and on the life and labors of S. Paul were added. The following year, teachers' training classes were established, covering every phase of Bible and Prayer Book study, child-study, and religious pedagogy. The third year, extension classes were arranged, located in various Churches, under the

auspices of the Commission. Reading courses were drawn up, with recommended books for study, final examinations, and diplomas. Some three-hundred teachers in all were definitely aided to improve work and knowledge by these several means.

The next step was the provision of suitable lesson books. To this the Commission was practically driven. The very principles of Education, the acceptance of the pedagogical axioms of a subject-graded curriculum, the recognized efficiency of the source method as adopted universally in secular education, compelled the production of manuals to meet the requirements, as none were to be found in the Church to fulfil these principles. The first books were eagerly welcomed, and, thus encouraged, a series of sixty manuals have been put forth, according to a definite plan or curriculum. Most of these courses have been on varied aspects of Bible Study, though the Catechism, Prayer Book, Christian Year, Missions, Church History, etc., are among the new ones. Two individual members of the Commission have unofficially published additional courses, which fill in a subject-graded curriculum, each seven books. The sale of these manuals has already reached the total combined imprint of over 1,100,000 copies. One book alone went over 100,000. Of the 4,600 Sunday Schools of the American Church, over half are already graded and using some of these books. The New York Commission began the accumulation of a Sunday School Exhibit in connection with this work. It has now reached the huge dimensions of 20,500 pieces, all tabulated and mounted. This exhibit is on permanent display at the Diocesan House, New York. The History of the Sunday School movement as well as every possible book, map, model, picture lesson book, and aid, is portrayed in detail for students. Other dioceses have begun the assemblage of smaller, local exhibits.

In less than a year after the appointment of the New York Commission, the Long Island Diocese had one; then Chicago; and soon diocese after diocese joined the movement, until to-day there are 78 Diocesan Commissions and Institutes in the American Church, and 17 in Canada. All but 10 dioceses, and they Foreign Fields or tiny Jurisdictions, out of the entire American

Church, have such a diocesan organization. Most of this development took place within the first eight years.

Parallel to this two other steps are to be noted. One was Centralization, the other Larger Diocesan Representation.

(*a*) Under the insistent prodding of the New York Commission, "The Sunday School Federation of the Protestant Episcopal Church in the United States of America," was effected in 1904 at Boston, uniting near 30 of the largest Diocesan Organizations for unified endeavor and united propaganda. This organization has a wide field, and, upon the careful study of its Standing Committees, many valuable suggestions have already been published.

Synchronous with the *formal* organization of the Federation, though initiative action had been taken a year or more previous, looking to the Federation, the General Convention at Boston appointed an Official "Joint Commission on Sunday School Instruction," composed of twenty-one members, seven from each of the three legislative orders. This action was due to urgent representations, both on the part of the Joint Diocesan Committee, of the American Sunday School Institute, and of the Sunday School Federation, Mr. George C. Thomas presenting the resolution.

(*b*) Diocesan Commissions were found to be too authoritative, too official, too small in membership, and not sufficiently local and representative to act as an inspirational and training medium. Under them, therefore, have been organized local City or Sectional Institutes, Associations, Branches, designed to parcel off the dioceses and secure Institute Meetings and Conferences for the practical training of teachers, arousing of interest, etc. There are now 47 such organizations, making a grand total of 135 Sunday School Organizations.

**The Fundamental Principles of the Forward Movement.**

The old ideal of the Sunday School had overstressed the heart side. It was one-sided. It laid emphasis on only one of the three-fold elements in education, consequently, it failed to prove fully effective.

The first notes of the New Education seemed to sound only the tocsin of the head; but it was merely to guide towards the

trinity of head, heart, and will. The old education said, "It does not matter whether the child learns much in Sunday School, so long as he loves his teacher and she loves him, and they keep on loving each other enough." The new Education said, "The Sunday School is a *School,*" and, as such, must come under the principles of the School.

In the Day School there had been a renaissance. The former secular ideals of a half-century ago had recognized but two factors—the teacher and the material. The pregnant discovery in the Educational domain had been the discovery of the child. Starting with the child, the New York Commission urged that the child is the same child, with the same mind, the same grey matter in his cranium, the same powers for apprehension of truth, on Sundays as on week days. It was absurd to expect God to work a miracle whereby His divine truth in the Sunday School could be differently apprehended by diverse laws, and methods, and principles from God's divine truth in the Day School. Therefore, in the light of the Day School, and in comparison and harmony with it, the following principles must underlie the Forward Movement:

(1) *A Subject-Graded Curriculum.* All public Schools are graded. Even "the little red school house" is graded. There has always been a sequence of subjects of study, a curriculum that is, more or less extensive, ever since the days when the Educational Reformers pointed attention to the fact of child-development. The very nature of "the unfolding process" in mental growth and the successive out-croppings of children's instincts and interests showed that the door was shut, so to speak, to the *entrée* of certain ideas before a certain definite stage had been reached.

Thus, with a greater economy of energy, a vast saving of time, and the assemblage of a much richer mass of material, the Subject-Graded Curriculum took the place of the Uniform Lesson Idea. This is what is meant by "a graded school." Of course, the children are arranged by ages (or rather by the actual Public School Grades, which is much better); but the real Sunday School Grading is Subject-Grading.

New York put forth the first Sunday School Curriculum. Hundreds of individual Parishes and dozens of Dioceses fol-

lowed. The period of 1904-1907 was the era of Curricula. New York, Central New York, Virginia, Chicago, Ohio, Southern Ohio, California, Massachusetts, Iowa, and Rhode Island put forth the best—all built upon the same general norm, the New York one.

Then the Federation took the matter into purview. Its curriculum is almost word for word on the same plan. The Joint Commission at the General Convention at Richmond in 1907 promulgated an almost identical curriculum, since both were built on the same model, arose from the same principles, and were prepared by the same group of men.

Finally, a year previous, the hand of the Joint Diocesan Lesson Committee was guided to draw up a statement of General Principles, based on child-nature, which principles agree in substance with the above subject-graded Curricula. Thus every official Sunday School Organization of the American Church stands to-day behind the Subject-Graded Curriculum.

(2) *The Heuristic or Source Method.* This is a basal principle in the Day School—Personal research, getting back as near as can be to the original, the source. Tangible use of the Bible, the Prayer Book, the source manual, was almost unknown in the Sunday School. Children would remark: "We do not study the Bible in our School, we study the Quarterly." Erastus Blakeslee began the movement among Schools outside the Church Schools by the publication of the Bible Study Union Lessons on the Source Method, since it proceeded from the particular to the general in the development of truth.

The New York Commission, recognizing its pedagogical soundness and its valuable adaptation to the requirements of a Subject-Curriculum, began in 1893 to produce actual text books on a curriculum plan, based on this principle. It gave the name "Source" to the Method, rather than the appellation "Inductive," as used by the Bible Study Co. It also coined the more academic term "Heuristic," from εὑρίσκω, "to find."

(3) *Written Answer Work.* The Heuristic Method means research. The guide to that research is found in sets of questions compiled in graded sequence in pupils' class books. The Method under which this research is conducted is written work. Its plan for reproduction in the class is oral discussion and man-

ual work. Spaces are left between the printed questions in the Graded Commission Text Books for the written answers, always in the form of a statement.

(4) *Manual Methods.* Manual methods are a recognized means of self-expression. Etymologically, of course, it includes all hand work, even writing. Practically we use it to denominate, in the Sunday School, the following lines of objective work, introduced from the Day School: (*a*) Book Work, which includes Picture Mounting for each Lesson, with mounted clipping from old Bibles, and written descriptive or thesis work to accompany it—an illuminated Biography or History. This work runs right through the grades, from Kindergarten through Adult Bible Classes. (*b*) Relief Map Work. (*c*) Map Work in the Flat. (*d*) Models. (*e*) Public School Methods. Separate rooms, desks, note-book and picture work, wall maps, and wall pictures, manual work, blackboards, sand tables, kindergarten paraphernalia are becoming quite general. Old buildings are being altered to meet these requirements, new ones are being constructed along improved lines.

QUESTIONS FOR THOUGHT AND DISCUSSION.

1. Trace the Early Origin of the Sunday School Movement, through the time of the Robert Raikes' Schools.
2. Trace its planting at first in America.
3. What was the condition of Religious Education at the close of the Revolution?
4. What were the *main* events that followed, in order?
5. What names of moment were there among Church leaders?
6. What significant steps occurred in the Conventions of 1835, 1841, 1844, and especially 1853?
7. How did the Civil War affect the Sunday Schools?
8. Trace the Renaissance under the American Sunday School Institute and Mr. George C. Thomas.
9. What occurred among other religious bodies?
10. Give the Steps of Progress of the Modern Commission Movement.
11. What do you know of "The Religious Education Association," "The Sunday School Federation," and "The Joint Commission on Sunday Schools"?
12. State "the fundamental Principles of the Forward Movement."

## CHAPTER XXX.

### THE HISTORY OF LESSON SYSTEMS.

SUGGESTED READINGS.

*Sunday Schools of the American Church. *Michael.* All.
*Pedagogical Bible School. *Haslett.* pp. 49-62.
Modern Sunday School. *Cope.* See Index.
The Theory and Practice of Teaching. *Page.* p. 43.

**History of Lesson Systems.**

(*a*) *The St. Sulpice System.*

Possibly the earliest Lesson System was the S. Sulpice, the French or Dupanloup Method, of which Fenelon was practically the originator. It has been re-issued to-day in two English Series of Cloth Manuals and another differing American System by a prominent rector. It is *par excellence* the Catechetical System, demanding thorough training and adaptability on the part of the Minister using it. Pedagogically, it is wedded to rote work, memoriter reproduction, and extreme lack of individuality. The Conductor is everything, the teachers are lost sight of.

(*b*) *Question-and-Answer Books.*

The development of religious instruction has not kept pace with the advance of secular education. Since the original founding of the modern Sunday School, under Robert Raikes of England, there have been but few progressive steps. The original plan of a staff of paid teachers, which Raikes began, degenerated into a formal question-and-answer book, in place of the personal study of the Bible. Orthodoxy and dogma, rather than the Bible and pure righteousness, became the end of the Sunday School. Interest gave way to habit. Dead question books, leaflets, and a host of systems, some positively injurious to the

growing mind of the child, soon flooded the schools. Then came a rise of the wave.

(*c*) *International Lessons.*

The International Lessons appeared, which, imperfect as they seem to-day, were a long step above the formal, dead books that preceded them.

(*d*) *Uniform Lesson Series.*

The Schedules as produced by the Joint Diocesan Lesson Committee merely indicate the lesson titles, the subject, and the portion of the Scripture to be studied. It is left to the publishers to issue the Scholars' and Teachers' Helps. Thus have arisen several series of lessons: the Whittaker Series, published by Thomas Whittaker of New York; the Jacobs Series, published by George W. Jacobs & Co. of Philadelphia; the Franklin Press Series, published by the Franklin Press of Petersburg, Va.; and the Church Lessons, for the younger grades only, published by the Church Publishing Co. of New York.

(*e*) *The Doane or Gwynne Series.*

The Doane or Gwynne Series of Lessons were edited by the present Bishop Doane and written by the Rev. Walker Gwynne. There are two series, one on the Old Testament, and one on the New. They represent strong doctrinal teaching, and the question-and-answer method.

(*f*) *The Blakeslee or Bible Study Union Lessons.*

These Lessons have a great advantage over any of their predecessors, for the following reasons: (1) They are the Heuristic or Source Method; (2) They require written answer work; (3) They cover the Bible in logical sequence and historical order, and finish up one portion before they begin another, so that they do not have double semesters; (4) They demand and secure individual and detail study of the Bible; (5) They provide for the self-activity of the pupil and for manual work.

(*g*) *The Commission Series.*

Still, these systems are not the highest we can reach. They are not properly graded in subject-matter, which is just as essential as is simplicity of question-form. Nor are they wide enough

in the scope of material offered. Moreover, they are hardly fitted for use in the Episcopal Church, through the necessary omission of Doctrine, Church History, and Prayer Book Study, due to their interdenominational character. However, they are based on the right pedagogical principle, the Heuristic or Source Method, by which Scholars and Teachers go back, so far as possible, to the sources, and derive their knowledge first-hand.

The Commission Lessons are Churchly, adapted to schools requiring from 26 to 40 Lessons per year, with Reviews and Examinations, definite work for home study, with written answer work, and special class material. Useful Memoriter Passages, consisting of Hymns, Psalms, Collects, and Scripture Selections are provided. Pictures and other Aids are suggested. Good Maps and Charts are supplied.

**Uniformity of System.**

There are over 200 various Text Books and Systems now being used in the Episcopal Church alone. There are forty in one Diocese. There is no likelihood that a child going from one School to another will have a similar system or grading. Every change of Assistant Minister or Superintendent means a new experimentation in lessons. Confusion and despair reign supreme in the Sunday School world. "This ought not so to be." No local movements for Sunday School Betterment can accomplish much without co-operation, federation, and extra-parochial interest. It lies with the Clergy as a body and as individuals. Most of all it lies with the Seminaries and their Trustees. Not more than a mere fraction of our Theological Schools provide the slightest training in Religious Pedagogy, Child Study, and Sunday School Management for the very men whose life-work it will be to supervise, at least, just this work. It is like an Art School that omitted drawing. When Clergy know *how* to improve Sunday Schools, betterment will not be long in coming. It is *the* most important task of the Christian Church —this education of the child—the foundation on which alone all our subsequent Adult Superstructure can be erected. "Give me the child and you can have the man," said a noted Cardinal. God has given us the children. Let us use our opportunity and

supply them with a fully rounded religious education, their rightful due.

Judging from general practice, the School is to seek such text books or leaflets as will please the teachers and be popular with the pupils. But to do this is to confess that we have not organized a School, but an entertainment bureau. It is this false conception of the purpose of the organization which makes many Sunday Schools pitiable failures.

There seems to be a notion that we cannot teach the faith of our grandsires unless we do it by the methods of our grandsires. The children in our Sunday School come to us from the public school. They are quick to feel the difference of method, and to show a loss of interest. As soon as they are old enough to think, they begin to make comparisons, the Sunday School is "slow and stupid," or, worse yet, "religion is slow and stupid"; and, unless they have a strong personal affection for their teacher, they want to drop out of the inferior school. The absence of modern pedagogical principles, the dull, monotonous drifting, without aim or method or living interest, which characterizes many of our Schools is a large factor in cultivating that contempt for Church and religion which we too frequently find in the minds of wide-awake pupils.

"The True Curriculum is decided by the Natural development of the Child. The child is not a small and weak adult, therefore the old idea that he is to be taught the same lesson as the adult has no foundation except ignorance of the child's nature and capacity. A mature mind comprehends philosophical truth and theological distinctions, but no smallness of dose, nor largeness of baby-talk dilution can make such subject clear to immature minds. The frequent attempt to force upon the younger pupils of the Sunday School the theological conceptions of adults concerning the most mysterious truths of Christianity has done much to make religion unattractive, or positively distasteful, to healthy children."

**Possibilities and Limitations of the Heuristic Method.**

It depends largely on the teacher, who must be trained, or at least must work hard and study to educate himself to use such a System. The best tools of the finest steel are to be put

into the hands of the best qualified workers. They are soon broken or at once useless in the hand of the untrained. It is not the fault of the tool, but of the workman. So the best system will fail with poor teachers. It will not be the fault of the system itself, however. With earnest, faithful work, splendid results may be secured. The future of the Sunday School depends on those in its own ranks.

### QUESTIONS FOR THOUGHT AND DISCUSSION.

1. What can you say of the nature and value of the S. Sulpice System of Lessons?
2. What other Systems have been produced?
3. What advance did each make on its predecessors?
4. What are the advantages and disadvantages of the "Uniform Lesson Idea"?
5. What gains has the "Heuristic Method"?

# LIST OF REFERENCE BOOKS SUGGESTED

THOSE MARKED WITH DAGGER (†) ARE ESSENTIAL TO A FULL KNOWLEDGE OF THIS COURSE. THOSE MARKED WITH STAR (*) ARE ESPECIALLY HELPFUL AND ILLUMINATING.

NOTE.—All of these books may be secured through the New York Sunday School Commission, Inc., 416 Lafayette Street, New York; The Young Churchman Co., Milwaukee, Wis.; or any other book retailer.

## I. THE AIM OF RELIGIOUS INSTRUCTION.

*UP THROUGH CHILDHOOD. *Geo. A. Hubbell.* Putnam, $1.50.
*EDUCATION IN RELATION TO RELIGION AND MORALS. *Geo. A. Coe.* Revell, $1.25.
THE MEANING OF EDUCATION. *Dr. Nicholas M. Butler.* Macmillan, $1.00.
†*THE PRINCIPLES OF RELIGIOUS EDUCATION. S. S. Commission. $1.25.
PRINCIPLES AND IDEALS FOR THE SUNDAY SCHOOL. *Burton and Mathews.* Un. of Chic. Press, $1.00.
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